THE

MONTHLY EPITOME,

FOR JULY, 1802.

XCVIII. A TOUR *through the Northern Counties of England, and the Borders of Scotland. By the Rev.* RICHARD WARNER. *In two Vols.* 8vo. *Each embellished with a Copperplate View.*

THIS work is divided into ten letters, addressed to William Johnson, esq. the first of which was written from Dudley, and informs us of the author's departure from Bath, on the lower road, through Keynsham which is described, and his arrival at Bristol.

The commerce, benevolence, and literary advantages of this city are particularly noticed, and on leaving Bristol, a picture of the pleasant vale of Gloucester is displayed, and among other advantages peculiar to it we notice the following: "Divided for the most part into small farms, this happy part of the country has hitherto been preserved, in some measure, from that unnatural rise in the prices of the articles of life which those districts labour under, where, the land being thrown into a few hands, combination is easy, and the markets are at the mercy of a junto of overgrown farmers, whose only object is to fill their coffers at the expence of the country around them. Cheese, the boasted produce of the Vale, still sells as low as 43, 44, and 45s. per cwt.; and butter, equally excellent in its kind, at 10d. 11d. and 1s. per lb. Little arable husbandry is to be seen as we pass through this extensive flat; and where it does occur, the bean seems to be the favourite seed of the husbandman, which is here dibbled, or set by hand in rows twelve inches distant from each other, and hoed and cleaned with a vigilance and care that place the Gloucestershire farmers high on the list of admirable agriculturists. Best calculated for dairy farming, the land of this country for many miles is chiefly applied to this purpose; and the profits which accrue from it may be best collected from the prodigious quantity of cheese manufactured in it, which is said to amount to between seven and eight thousand tons annually." *p.* 22, 23.

Passing through Gloucester and Tewksbury, notice is taken of most things worthy of observation in these places; and coming to Worcester, the attention is particularly engaged by the manufactory of china-ware belonging to Messrs. Flight and Barr. After describing some elegant pieces of china, which were presented to our author, he gives us a detail of the process of the manufactory, which we think will not be uninteresting to our readers. "The works, conveniently situated close to the Severn, which flows by the city, are remarkable for their neatness and convenience, and display the whole process of making porcelain, from grinding the various articles to compose the clay used for the purpose, to packing the finished pieces for the market. Interesting as this manufactory is, you will excuse me for giving you its detail. The mixture above mentioned consists of fifteen articles, the chief of which are, a white granite, from Cornwall, and a steatite or soap-stone, from Penzance, in the same county, the whole quarry of which belongs to Mr. Flight, who employs his own men there. These

articles, being first ground separately, are afterwards mixed, and then calcined; the product of this process is a quantity of small blue and white lumps, which being thrown into a mill, and ground with soft water, a liquid of the consistence of thick cream is produced, perfectly white. This is passed through a lawn sieve, and then poured into vats, heated by outside flues in order to consolidate, the degree of heat applied to them being kept under the boiling temperature. The water gradually evaporating by these means from the contents of these vats, an hard clay remains in the room of the liquid, which is brought into a stone apartment to be tempered, that is, wetted with water, beaten with a wooden mallet, and trodden by a man with his bare feet. The material is now fit for the thrower, who throws a mass of it upon his lathe and horizontal wheel, set in motion by a boy (turning a verticle one), and whirled round with a degree of swiftness, either greater or less, as the thrower sees occasion. To this a gauge is attached, to ascertain exactly the dimensions of the article. The hands of the thrower being kept steady, the rotatory motion of the wheel being quick, and the clay soft but tenacious, the eye is agreeably surprised with the instantaneous creation of beautiful forms out of a shapeless mass of clay, which every moment change their appearance according to the motion of the finger and thumbs of the workman; now rising into a long cylinder, again sinking immediately, and approaching the rotundity of a sphere, and at length settling into the elegant shape of an ancient vase, a modern mug, or a fashionable tea-pot. The articles thus prepared are then dried upon flues to consolidate their texture, and render them fit for the *vertical lathe* of the *turner*. Placed upon this machine, they are reduced to their proper thickness and exact form; and if their pattern require handles or spouts, they are fitted with them by a workman called the *handler*. From this workshop they are carried into the *kiln-house* to be burned, and placed in *saggars*, or circular pans, made of Staffordshire crucible clay, open at the top, and about eight inches deep, the flat bottoms of which are strewed with calcined flint, to prevent the adhesion of the articles to them. The kiln usually holds about one thousand five hundred of these saggars, and frequently from twenty-five to thirty thousand pieces of ware. Here they continue thirty-seven hours, exposed to such a violent heat as to render them red-hot, but carefully protected from flame. On coming out they are said to be in the *biscuit state*, that is, having the appearance of an unglazed tobacco pipe. If any blue be in the pattern of the articles, the figures are traced upon them at this time with a hair pencil, dipped in a mixture of a purple colour; and being suffered to dry, they are then immersed in a red liquid, called the *glaze*, of the consistence of cream, chiefly composed of white lead and ground flint. This adheres to every part of the articles, which are placed to dry in a room of a certain temperature, from whence they come out with a ground of a pale pink colour, and the pattern of a dingy purple. Being perfectly dry, they are given to the trimmer, who smooths the surface of the article, and rubs off any little inequalities of the glaze; the most unwholesome part of the whole process, as he frequently inspires particles of the white lead, &c. to the great detriment of the stomach and lungs; which, indeed, he is obliged to relieve by frequent emetics. The articles are next placed in the glaze-kiln, and remain there twenty-eight hours exposed to the fire, which being extinguished, the whole are suffered gradually to cool, and then taken out, when they exhibit a wonderful metamorphosis, effected by the chemical agency of fire. A vitrification having taken place on their surface, a beautiful glossy covering discovers itself within and without, in the room of the dull unpolished appearance they before had; and the figures of purple are converted into a vivid and beautiful blue. After passing through the sorting room, they are given to the painters, who with colours properly and nicely prepared (for the hues are all changed by a subsequent firing) trace those beautiful patterns, figures, and landscapes upon them, which almost rival the force and effect of the canvas. Again they are placed in the kiln, in order to fix the colours, and remain there for six hours. This completes the process of such articles as have no gold in their pattern; but

those which are ornamented with this superb addition undergo another burning after the enamel is laid on. They are also carried afterwards into the burnishing shop, where this final decoration is given them by a number of women, who soon change the dull surface of the gold into a most brilliant appearance, by rubbing the gilt part of the pattern with little instruments pointed with bloodstones, and other polishing substances. They are now ready to be introduced into the world, and are sent forth to gratify vanity, decorate splendour, or accommodate luxury; to ornament the tea-table of high life, the dressing-room of fashion, and the boards of the great; for the Worcester manufactory soars above the humbler articles in use amongst the happier tribes of common life. It would surprise a modern fine lady, were I to tell her, that the cup from which she sips her tea had been through the hands at least of twenty-three dirty workmen before it met her lips; but such is the fact; for if we retrace the process, we shall find the following crowd employed for the purpose:—the man who grinds the articles for the composition; the man that mills them; the person that calcines them; the grinder of the lumps; the sifter; the attender on the vats; the temperer; the thrower; the drier; the turner; the spout maker, who forms the spouts and handles; the handler, who puts them on; the biscuit fireman; the blue painter; the dipper, who immerses them in glaze; the trimmer, who clears them from irregularities in glazing; the glass fireman; the sorter; the painter; the colour fire-man; the gold enameller; the enamel fire-man; the burnisher. It is to be observed that many articles which could not be conveniently thrown, such as tureens, plates, and dishes, are made on moulds of plaster of Paris, and when dry are given to the turner as above mentioned. The earnings of the workmen in this manufactory, who are all paid by the piece, are very considerable; throwers and turners making about 25s., dippers and glazers 21s., and painters from 30s. to two guineas." *p.* 48—53.

After visiting the cathedral, our traveller proceeds towards Droitwich, stopping in the way at the ancient mansion of Hendlip, where the conspirators engaged in the powder-plot remained concealed for some time; the portraits which are preserved here are noticed; and on arriving at Droitwich, the salt springs, or brine pits, attracted the attention, of which a brief account is given, and the journey proceeded on through Bromsgrove, by Hagley, the demesne of Lord Lyttelton; the house, grounds, and paintings are particularly described; and passing through Stourbridge, the first letter closes with the author's arrival at Dudley.

Letter II. The route is continued through Dudley and Walsall to Litchfield, the birth-place of the celebrated Lexicographer Johnson, of whom the author gives the following anecdote. "During the last visit which the Doctor made to Lichfield, the friends with whom he was staying missed him one morning at the breakfast table; on enquiring after him of the servants, they understood he had set off from Litchfield at a very early hour, without mentioning to any of the family whither he was going. The day passed without the return of the illustrious guest, and the party began to be very uneasy on his account, when, just before the supper hour, the door opened, and the Doctor stalked into the room. A solemn silence of a few minutes ensued, nobody daring to enquire the cause of his absence, which was at length relieved by Johnson addressing the lady of the house in the following manner: 'Madam, I beg you pardon 'for the abruptness of my departure 'from your house this morning; but 'I was constrained to it by my *con-* '*science*. Fifty years ago, madam, on 'this day, I committed a breach of 'filial piety, which has ever since lain 'heavy on my mind, and has not till 'this day been expiated. My father, 'you recollect, was a bookseller, and 'had long been in the habit of attending '—— market; and opening a stall for 'the sale of his books during that day. 'Confined to his bed by indisposition, 'he requested me, this time fifty years 'ago, to visit the market, and attend 'the stall in his place. But, madam, 'my pride prevented me from doing 'my duty, and I gave my father a re-'fusal. To do away the sin of this 'disobedience, I this day went in a 'postchaise to ——, and going into 'the market at the time of high busi-'ness, uncovered my head, and stood 'with it bare an hour before the stall

'which my father had formerly used, 'exposed to the sneers of the standers 'by, and the inclemency of the 'weather; a penance by which, I 'trust, I have propitiated heaven for 'this only instance, I believe, of con-'tumacy towards my father'." *p.* 105—107.

The journey is pursued through Burton, Derby, Ashbourn, Matlock, Tideswell, and Buxton, to Castleton. Between Buxton and Castleton our tourist visited Pool's Hole and Elden Hole, confirming former descriptions of those places.

Letter III. From Castleton the journey is continued through Sheffield, Rotherham, Barnesley, Wakefield, Leeds, Harewood, Harrogate, Knaresborough, Boroughbridge, Ripon, Studley, Hackfall, and Masham, to Bedale. The seats on the road are described.

Letter IV. Leaving Bedale, and visiting successively Catterick Bridge, Darlington, Aukland, Croxdale, Durham, Coken, and Sunderland, the traveller arrives at Newcastle.

Letter V. From Newcastle the author takes the road through Morpeth, and having in a former part of this work noticed the benefit arising to society from small farms, he here observes the effects of the contrary practice:—"As we continued our progress thro' Northumberland, the excellent system of husbandry, which has obtained to its farmers the praise of superior skill in agriculture, refreshed our eyes most agreeably, after the slovenly culture of the coal country from which we had passed. But specious as the appearances were, we could not but lament that beneath it lay the seeds of national evil and general oppression. The Northumberland estates are divided into large *farms* from 500l. per annum to the enormous yearly rent of 6000l. The consequence of this practice is, that, although by these means the husbandry may be more excellent, as the farmer's capital and means of improvement are greater, yet, on the other hand, monopoly is rendered easier, and the public are consequently at the mercy of a few men, who, as experience has fatally convinced us, know not how to make an honest use of any advantage that circumstances may place in their power. Three for our farmers, that occupy a district of country of many miles in extent, have the complete command of the adjoining markets, and by confederating together, (a thing of the utmost ease when the number concerned is so small) can at any time either *starve* their neighbours, or oblige them to purchase subsistence at a price so unattainable as almost amounts to a privation of it. Their capitals (the result of these accumulated profits, which formerly diffused themselves among a number of *little* farmers) prevent them from being under the necessity of selling *immediately*; and knowing full well, that when the competition is between the *wants* of the purchasers and their own ability of *holding out*, the former must give way first, they quaff their wine contentedly from market to market, till the consumer be at length *obliged* to agree to those terms which the humane and patriotic junto may have previously determined upon. But this is not the only evil resulting from large farms; an additional one has arisen of late years in that host of harpies called *middle-men*, the intermediate purchasers between the farmer and the public.

"Taking grain in the wholesale way of the former, who find it more convenient to dispose of their crops to *one* than to many persons, the mealman deals it out again to the miller and baker at a considerable advance, and thus the great article of life comes to the consumer loaded with an additional charge, independently of the excessive grievance of another set of confederates being produced, whose existence depends on their keeping up the price of grain. The rapid fortunes made by these miscreants are the best proofs of the extent of their pillage." Vol. II. *p.* 8, 9.

Passing on to Alnwick, the custom of admitting a candidate to the freedom of this borough is particularly noticed. "The candidate for the few existing rights attaching to a freeman in this disused borough has to pass through a purgatory little less alarming than the initiatory rites to the greater mysteries of *Eleusis*; clad in a white garment, he is led to a litle stream which runs across the road on the town moor, anciently called the Forest of Aidon, whose waters are deepened for the purpose by a dam thrown across them, and bottom rendered as unequal and

rugged as possible by holes being dug, and stones cast therein. All these accommodating arrangements are made by a man who lives near the stream, and exacts five shillings from each of the freemen for his trouble. Through this water, without the aid of stick or staff, the candidate is to find his way, and provided he effect this without breaking his legs, he is then condemned to an *equestrian* adventure equally perilous; to ride round the manor, after changing his clothes, accompanied by two of the oldest inhabitants of the borough as his guides, a distance of ten miles, over a road rugged with precipices, deformed with bog, and obstructed with briars. If he do all this, *and live*, he becomes a freeman of Alnwick." *p.* 22, 23.

On this road the travellers visit Bamborough Castle, which was purchased by Nathaniel Crewe, Bishop of Durham, who with the manor left it by will to the charitable use of affording aid to vessels in distress, and solace to mariners who had suffered shipwreck. The coast on which it stands is peculiarly dangerous; a constant watch is on the look out, and signals appointed to describe the situation in which the distressed are. A *life-boat*, constructed by Mr. Henry Greathead, ship carpenter of Shields, is also always ready for use, and is found to answer the valuable purpose for which it was designed. Its form is that of a long spheroid, thirty feet in length by twelve feet over; either end pointed, and thus calculated to row both ways, an oar serving the purpose of the helm. About eighteen inches below the gunwale a strong lining of cork covers the whole of the inside, which gives the boat such a buoyancy as enables it to live in any water. The crew usually consists of about twenty men, and the capacity of the boat enables it to receive about ten more. On the 30th of January 1790, the life-boat of South Shields first put to sea in a horrible gale of wind, for the glorious purpose of rescuing some unfortunate mariners who were the sport of the tempest in the offing, a number of cork jackets being provided for the crew, in case their vessel disappointed the expectations of the inventor, and failed in its purpose. But the precaution was unnecessary; floating like a feather upon the water, it rode triumphantly over every raging surge, and smiled at the horrors of the storm. The wreck was approached in spite of the elements, and the wretched crew, equally affected with astonishment and ecstasy, beheld the glorious *life-boat*, (never was a name more happily imagined, nor more appropriately bestowed) along side of their shattered vessel, and offering refuge from the tremendous abyss that was opening to swallow them up for ever. Restored to hope and life, they were removed into the friendly boat, and brought to land, to the unspeakable joy of the benevolent projectors of the plan, who had thus the double gratification of seeing that the vessel was calculated to answer its intention in the completest manner, and of rescuing at the same time several fellow creatures from inevitable destruction. Since this first trial, repeated desperate voyages have been made for similar purposes, and with the like success, to the salvation of many hundred distressed sailors; and so confident are the seamen of the safety of the boat, and the impossibility of its being liable to casualty, that it is now become a matter of satisfaction to be employed in this service of saving the shipwrecked, a service that well deserves the *civic crown*. The inventor, naturally enough supposing that an object of such importance to the state as saving its citizens from perishing would be encouraged by government, submitted his plan, and offered his service to the ministry a few years since for the construction and establishment of *life-boats* all along the coasts of the kingdom; but the attention of the public was then unfortunately directed to other objects than the œconomizing of human existence, and his offers were unattended to. In the true spirit of philanthropy, however, Mr. Henry Greathead, waving the idea of *exclusive profit*, instead of taking out a patent for the admirable invention, and thus confining its advantages to himself, generously offered to communicate to others every information in his power on the subject of the construction of the life-boat, and to diffuse by these means, as much as possible, the blessings resulting from its adoption. In consequence of this, another person has built vessels of the same kind, and

their number has thus been multiplied in the manner before mentioned. The pecuniary remuneration, which the crew of the life-boat receive, is what the generosity of the affluent, saved by their exertions, may bestow upon them; 'the blessing 'of him that was ready to perish' is the only, but rich reward, when the poor mariner is rescued from destruction by their means." *p.* 29—31.

Passing through Belford our traveller arrives at Berwick, and gives a brief history of the town and its commerce. "The yearly rentals of the salmon fisheries in the Tweed, for the course of a few miles, amounts to between 7000l. and 8000l. There has been known to have been forty thousand kits or upwards sent from this town in the course of the season, besides a great number of salmon trouts sent alive to London; the number of kits has not been so great for a few years past, owing to a method of sending great quantities of salmon fresh to London during all the summer season, packed in ice collected in the winter season, and preserved through the whole summer for that purpose." *p.* 39, 40.

"The article of eggs is a curious and lucrative branch of trade here. They are brought from all parts of the country on both sides of the Tweed in carts, and in panniers. The sum paid for eggs in this town may on an average be estimated at 20,000l. The number of chests of eggs sent from hence to London, from October 1797 to October 1798, was 5254 chests." *p.* 41.

"The increase of the trade of Berwick may be judged of from this, that in sixteen years the revenue of the custom-house has arisen from 1000l. to 6000l. a year." *p.* 42.

Passing some way along the borders of Scotland, our traveller takes leave of that country with describing the characters of its inhabitants in the following manner. "Two turnpike-gates, at the distance of twenty yards from each other, now applied for their respective tolls; and on enquiring the reason of these demands so immediately succeeding each other, we found that they were separate concerns, one standing in Scotland, the other in England, the intervening space, called Scotch Dike, dividing the two kingdoms from each other. We could not quit this boundary of Caledonia, little as we had seen of the country, without casting 'one 'longing, lingering look behind;' not so much on account of the beautiful scenery with which we had of late been so agreeably amused, as on that of the character of its inhabitants, whose manners, as far as our opportunity of observing them extended, had interested us extremely. Tainted, perhaps, (though I am almost unwilling to suppose it) with some of those prejudices which the illiberality of my own countrymen have so generally excited against the Scottish character (and which, I am inclined to think, arise rather from our envy to their mental superiority than from any conviction of their comparative moral or intellectual defects) I was greatly, but agreeably, surprised to find nothing but what was amiable and exemplary in every class of Scotch society. Hospitality, kindness, and most minute attention to the comfort and ease of their guests, mark the character of the Scotch gentleman; whilst the peasantry are equally remarkable for the same good qualities in a ruder way, and the more valuable one of correct morality, sincere piety, and an exemplary decency in language and manners. Struggling with a poverty which almost amounts to a privation of food, and condemned to a labour before which the southern Britons would sink down in listless despondence, the Scotch peasant displays a degree of patience and industry, accompanied at the same time with content, that places him on the scale of moral excellence far above those who ridicule or despise him. Serious, without moroseness; quick, without asperity; and sagacious, without conceit; friendly, kind, and just; this may be considered as the moral portrait of such part of the Scotch as are not sophisticated or spoiled by a communication with their southern neighbours. Of this description I think I may pronounce the inhabitants of the borders to be, who perhaps are more national in their manners, practices, and ideas, than the northern counties of the kingdom, from the circumstance of *effects* being still felt in these parts, which have long faded away in the more distant divisions of the country. The natural consequence of those perpetual feuds which subsisted between the borderers of both king-

doms was a reciprocal rooted hatred, piously handed down from father to son, and carefully transmitted through successive generations by legendary tales and popular ballads, whose constant theme and burthen were the injuries which each party had received from the other, and the vengeance which these injuries deserved. Amongst the other Scots the national disgust to the English, though excited before their conquest by frequent wars, had ceased (at least in a great degree) as soon as those wars had terminated. But with the borderers the case had been different; their relative situation with the English prevented the wound from being closed; the cause was always operating; new occasions of rancour were ever occurring in the violence of each party; and their mutual dislike, instead of being softened by time, was, on the contrary, every day increased and confirmed. Hence it happens, that a great degree of coolness and dislike still subsists between the inhabitants of the respective neighbouring countries, which not only operate as a bar to free communication between them, but at the same time render the Scotch infinitely more tenacious of those manners, customs, and opinions, which distinguish them from their ancient enemies.

"We were concerned to find that these little local prejudices subsisted as well amongst the higher classes of society as the peasantry of both the borders, scarcely any intercourse subsisting between the Scotch and English gentlemen of those parts. Frequent attempts have been made by men of liberal minds to overcome this unsocial spirit, but without effect. About fifty years ago a club was established for the express purpose of bringing these neighbours, separated only by a river, to more friendly communication, and intended to be held one week in Scotland, and the next in England. The parties accordingly met, dined in peace, and spent part of the day in cheerfulness and friendship, when unfortunately a descendant of an English bordering family, renowned in the history of the petty wars of those parts, reminded a Scotch gentleman, sitting near him, of some successful innovations made by his own ancestors on the castle of this other gentleman's great grandsire. In a moment the mouldering ashes were re-kindled, the *deadly feud* was revived, and the spirit of insulted nationality spread itself from the Scotchman to all his countrymen. The feast of the *Lapithæ* once more displayed itself; all was riot and confusion, and few of the party returned home without having received some proofs imprinted on their heads or faces, that the hatred of the borderers for each other had not been extinguished, but had only lain dormant for a time. I believe no trial since this has been made for bringing such dissocial spirits together." *p.* 55—59.

Our traveller is soon brought to merry Carlisle, equally celebrated in British, Roman, and Monkish story.

Letter VI. Many places contiguous to Carlisle are described, and in the road to Ambleside, from whence this letter is dated, the happiness of the inhabitants of Keswick is thus noticed. "Here, in the midst of these secluded scenes, formed by the involutions of the mountains, uncorrupted by the society of the world, lives one of the most independent, most moral, and most respectable characters existing—the *estatesman*, as he is called in the language of the country. His property usually amounts from 80*l.* to 200*l* a year, of which his mansion forms his central point; where he passes an undisturbed inoffensive life, surrounded by his own paternal meads and native hills. Occupied in cultivating the former, and browsing the latter with his large flocks of three or four thousand sheep, he has no temptation to emigrate from home; and knowing but few of those artificial wants, which spring from luxury, he has no opportunity of lessening or alienating his property in idle expenditure, and transmits to his descendant, without diminution or increase, the demesne which had been left to himself by his own frugal and contented forefathers. Hence it happens, that more frequent instances occur in the deep vales of Cumberland of property being enjoyed for a long series of generations by the same family, than in any other part of England. The pride of descent would be put to the blush, were it to be told that in a hallowed recess of this kind, in the neighbourhood of Keswick Lake, a man is now living, who enjoys exactly the same property which

his lineal ancestor possessed in the reign of Edward the Confessor. Their sheep, running wild upon the mountains, and never taken into the farm-yard, are exposed to perpetual accidents and loss, arising from the inclemency of the weather, and the horrors of snow-storms, which, in some instances, have amounted to twelve or fifteen hundred head in a year. This circumstance prevents them from getting *rich*; but on the other hand, as the flocks are kept without the least expence to the proprietor, their losses never induce poverty upon them, so that, happily oscillating between their loss and gain, they are preserved in the only blessed, the only independent state, that golden mean which the wise Agur so earnestly and rationally petitioned of his GOD that he might; 'Two things 'have I required of thee; deny me 'them not before I die. Remove me 'far from vanity and lies; give me 'neither poverty nor riches; feed me 'with food convenient for me, lest I 'be full and deny thee, and say, 'Who is the LORD; or lest I be poor 'and steal, and take the name of my 'GOD in vain.' Removed by their situation and circumstances from the ever-shifting scene of fashionable life, their manners continue primitive, unabraded by the collision of general intercourse; their hospitality is unbounded and sincere; their sentiments simple; their language scriptural. 'Go,' said an estatesman to a friend of mine, whom he had entertained for some days in his house, 'Go to the vale on the other side of 'yon mountain, to the house of such 'an estatesman, and tell him you 'came from me. I know him not, 'but he will receive you kindly, 'for *our sheep mingle upon the moun-'tains*'." *p.* 102—104.

Letter VII. states the route from Ambleside to Manchester, in which is particularly noticed the sands over which the author passed to Lancaster, made up of the *Lesser Syrtis*, called *Leven Sands*, and the greater, called *Cartmel Sands*, a distance of twenty miles. He observes, "The novelty of this expedition, and the possible danger attending it, (for many have perished in the passage) gave a particular interest to this journey, and rendered us more than commonly attentive to its peculiarities. As soon as the sea had sufficiently receded from the sands, (which is a little before half ebb) we proceeded to the *carter-house*, about a mile from Ulverstone, standing upon the margin of the sands. Here we met with several other vehicles of different descriptions, waiting for the recess of the waters, and having joined the caravan, descended to the immense flat before us, which presented a picture at once awful, new, and magnificent. To the right the horizon was marked by a silver line, the distant sea, who had already retired several miles from the expanse which he lately covered, and over which he was shortly again to roll his waters. A small island starts out of this flat, crowned with a ruined chapel, erected by the monks of Furness, in which masses were daily said in Romish times for the preservation of passengers who passed this dangerous syrtis. Before us the coast of Lancaster bounded our view, whose tame line was broken by the lofty castle and church of Lancaster, sufficiently visible to the eye; whilst on the left the sublime range of mountains, amongst whose recesses we had lately been wandering, formed a grand termination to the prospect. As we approached the united rivers of Crake and Leven, a man on horseback appeared on the margin of the water, who (stationed here for the purpose during the recess) carefully wading before us, directed the carriages what track to pursue, in order to cross the stream in safety. A small donation pays him for his trouble." *p.* 119, 120.

Arriving at the peninsula, the author visited the residence of Lord Frederick Cavendish, and, after viewing it, entered upon the wide expanse of Cartmel Sands, (almost nine miles across), and says, "But though these sands exceeded in extent those we had already passed, the effect was not equal to the impression we received from the first, both from the circumstance of the charm of novelty being lost, and the boundary of mountains, which lately was so grand, being now dwindled into comparative insignificance. But still the accompaniments were pleasing and curious; promontories and bays, hills and woods, villages and towns, in the distance; and numberless old women and children before us earning a scanty subsistence by digging cockles out of the sand, which they sell after-

wards at two-pence per quart. A little river, flowing across the sands, soon presented itself; but it was small, and passed without the assistance of the guide, who, stationed on the margin of the *Kent*, took us under his protection as we passed this ford, highly dangerous to the incautious traveller, and so perilous even to the more prudent one, that from very early times the office of guide here has been an important object of public cognizance. For many centuries the priory of Cartmel was under the necessity of providing a proper person for this charge, and received synodals and peter-pence to reimburse their expences; but since the dissolution, the dutchy of Lancaster grants it by letters patent to a trusty man, whose yearly allowance from the receiver-general is 20l. Nor should it appear, from the many accidents which have repeatedly occurred on these wastes of sand, that the precaution of a director over the fords is at all unnecessary; but larger still is the list of unfortunate people who have perished on their dreary surface, overtaken by darkness, or involved in unexpected mist. Inevitable destruction is the consequence of either of these disasters, since the moment the traveller has lost the distant marks which guide his course, diverted from the line he should pursue, he either turns towards the ocean, or, taking a contrary direction, wanders over the waste, 'still more and more astray,' till he is overtaken by the tide returning with an impetuosity not to be escaped, to cover the flat which for a time it had deserted. An accident of a very melancholy nature, which nearly involved a whole family in its catastrophe, is yet fresh in the recollection of all the neighbouring country, though it occurred nearly half a century ago. An old fisherman set out to cross the sands from Cartmel one morning, driving in his little cart his two daughters, followed by his wife on horseback, the whole party in gala dress for a day's enjoyment at Lancaster fair. Having journeyed half-way across the sands, a thick fog suddenly arose, and involved them in its darkness. The track now became obscure, and whilst the travellers were anxiously endeavouring to trace it, the water began to deepen around them. Bewildered with alarm, the poor man stopped his cart, and desiring the women to remain quiet, said he would go a few steps forward, and endeavour to trace his well-known marks. He accordingly went, but returned no more. Distracted with apprehensions for his safety, the faithful and affectionate wife would not listen to the prayers of the daughters, to hasten on from the inevitable destruction with which the rising waters now threatened her, but wandered about the spot where she had missed her husband, calling vainly on his name, till she was washed from her horse, and found the same common grave with him. The sagacity of the horse saved the lives of the two young women. Perfectly petrified with grief and alarm, they lost the guidance of the animal, who, turning again into the road to Cartmel, at length brought them in safety to their homes. On the ensuing day the bodies of the faithful old couple were found upon the sands." *p.* 124—127.

The regulation of Preston market engaged the author's attention in this road, which he thus describes: "A regulation subsists here respecting the markets, held every Wednesday, Friday, and Saturday, admirably adapted to prevent those crying evils, which are as universally felt as they are deplored—*regrating and forestalling*; and at the same time ensuring to the inhabitants of the town the principal advantages of their own markets. The time of selling begins at eight o'clock, from which till nine no person, unless he be an inhabitant of Preston, can purchase any article exposed for sale; from nine, every thing is sold indiscriminately till one o'clock, when the market time closes, and before which hour nothing must be drawn from the market unsold, except fish, which may be carried away in panniers as soon as the town is supplied. These regulations, so easily adopted at any other place, render Preston market the best in England." *p.* 137, 138.

Letter VIII. From Manchester the author pursues his journey to Watling Street, and in the way takes notice of the Duke of Bridgewater's Canal, coal mines, and salt mines, and gives a particular account of the residence of Sir Richard Hill, Bart. at Hawkestone, from which we select the following description: "Retracing our steps down the declivity, we descended to a rude seat cut out of

the rock, immediately under the precipice on which the ruin stands, where a close glen opens to the eye, exhibiting one of the most beautiful and solemn combinations of rock and wood that can be conceived. The grand face of the rock before-mentioned makes the chief feature of this picture, towards the summit of which a singular phenomenon is seen; a broad patch, highly tinged with green, and evidently appearing to be copper-mineral, whose lofty situation throws some light upon, and adds much strength to the hypothesis of the modern production of metals by *descending materials*. Quitting our seat, near which we contemplated with horror the profoundly deep well of the ancient castle, we were led into a hollow, a cut in the solid rock, from whence all prospect being excluded, the eye is confined to a gloomy cavern, at the termination of which is a door faced with an iron grating, a stately stern figure of a lion appearing through the bars. Ascending by a path from this abyss, we are led through an undulating meadow towards the grotto hill, that vast natural wall of rock we had been contemplating from below. The walk up this declivity is extremely well managed, shutting out, by its depth of shade, the scenery intended to burst upon the vision at once from its elevated summit. Arrived here, we passed on to the grotto, one of the most novel, grand, beautiful, and extensive works of the kind in Europe. The very happy approach to it is by a natural rent in the rock, discovered and cleared for the purpose last winter, which conducts to a sub-rupal passage, about one hundred yards long, six feet high, and two feet wide, cut out of the living rock about twelve years ago. From hence all light is excluded; so that, directing our progress by feeling the wall, we continued our way in outer darkness for some time, till a solemn golden radiance appeared before us, as if shed from a different sun than from that which warms our globe, discovering a vaulted cavern supported by rude stone pillars. The effect is magical, and the mind (turned out of sober reality) indulges in fancies as pleasing as they are imaginary, till reaching the excavated chamber, we find that this beautiful illumination is occasioned by the solar light passing through small windows of stained glass, so disposed as not to be seen at a distance. Another gallery of large dimensions and more numerous pillars is connected with this, where, by a similar contrivance, a variety of different coloured lights are introduced, producing a prodigiously beautiful effect. To this the *grotto*, properly so called, is united, supported by pillars, and furnished in the accustomed style of these excavations, but with great splendour and expence. A door opens upon a natural stone terrace, immediately under the beetling ledge that crowns the summit of the august rock seen from below, where we stood looking down a frightful precipice of seven hundred feet beneath us, with the grand hill and its ruined castle before us, and a stretch of country to the right. We now left the apartment, to return to the surface of the rock, but the wonders of this excavation were not yet exhausted. Passing through another dark subterraneous cavern, we suddenly found ourselves at the entrance of a small chapel, where the light of purple hue, or rather 'darkness visible,' will just allow the eye to distinguish an altar, and other appropriate appendages. Whilst contemplating these, a venerable figure, clothed in the stile of a Druid, slowly pacing from a dark recess in the apartment, crossed before us to the altar, made her obeisance, and departed, leaving us much surprised at, and almost ashamed of the very singular impression which our minds could be made to experience, even from childish toys, if presented to them under particular circumstances. Quitting the grotto, we threaded the other mazes of this singular place, taking in the *Hermitage*, where a venerable figure is seen in a sitting posture, who (by means of a servant previously placed behind him) rises up as the stranger approaches, asks questions, returns answers, and repeats poetry. Passing over the Pont de Suisse, a rude bridge (thrown across the gulph, which separates the rocky mountains on which we had been hitherto engaged, from its sublime neighbour, where the view is extremely awful) we mounted the obelisk, erected on the highest point of the terrace, from whence is a view one hundred miles in diameter, with this beautiful singularity, that the eye

is in no one direction lost in space, but every where meets with a resting-point in the beautiful belt of distant mountains that bound the horizon. Leaving this modern decoration, we crossed the park to a remain of antiquity, a noble example of Roman castrametation, called *Bury-Walls*, one of the most perfect of the kind in Europe, containing about thirty acres within its mounds. Nature on three sides had sufficiently defended the spot, so that the Romans had only to cast up vallations on the remaining one; but this was done in their best style, by three high mounds, which rendered the place impregnable. Connected with military matters, though of a much later age, was the place we next visited—a cavern in the tower glen, where an ancestor of the Hill family, who was unsuccessful in the service of Charles I. concealed himself for a time from the pursuit of the parliamentarian forces.

"An urn is placed near the cave, whose inscription recounts the circumstances of his concealment and of its ill success.

'Anno 1784, this was placed here by Sir 'RICHARD HILL, Bart. (eldest son of 'Sir ROWLAND HILL, Bart.) one of the 'Knights of the Shire, as a token of affection to the memory of his much-respected ancestor, ROWLAND HILL, of 'Hawkestone, Esq. a gentleman remarkable for his great wisdom, piety, and 'charity; who, being a zealous royalist, 'hid himself in this glen in the civil wars 'in the time of King Charles the First; 'but being discovered, was imprisoned in 'the adjacent castle, commonly called Red 'Castle, whilst his house was pillaged and 'ransacked by the rebels. The castle itself was soon afterwards demolished. 'His son, Rowland Hill, Esq. coming to 'his assistance, also suffered much in the 'same loyal cause.'

"The above account, taken from Kimber's Baronetage, as also from the traditions of the family, holds forth to posterity the attachment of this ancient house to an unfortunate and much injured sovereign." *p.* 175—180.

Letter IX. describes the road taken by the author from Watling Street to Warwick, in which is to be found in succession the chief articles of British manufacture. The towns and their manufactures are particularly noticed. Arriving at Warwick, the castle and its furniture are described, and among the pictures is that of Edward Wortley Montague, with the following biographical sketch.

"*Edward Wortley Montague*, half length, by Romney, in a Turkish dress. The garb alone bespeaks some peculiarity of disposition; but indeed the whole of his life displays, even in the most trivial occurrences, a spirit for adventure. When a boy he eloped three times from Westminster School, and followed the occupation of a chimney-sweeper, cried fish in Rotherhithe, and sailed as a cabin-boy to Spain, where he deserted from the vessel, and drove mules; in that capacity he was discovered by the British Consul, who returned him to his friends. In hopes of recovering lost time, he was then provided with a tutor, and qualified for his future situation in life. He sat in two successive parliaments, but being the child of eccentricity, he married a washerwoman, with whom he refused to cohabit, because the match was made in a frolic. Involving himself in debt, he quitted his native country, resolving to accommodate himself to the manners of every kingdom through which he passed. In Italy, Spain, Egypt, and Constantinople, he formed connections, which he considered no longer lasting than his stay in each place: drank coffee plentifully, wore a long beard, smoked much, dressed in the Eastern style, and sat cross legged in the Turkish fashion. On hearing of the death of *his English wife*, he was desirous of returning home to marry again, and prevent his estate devolving to the children of his sister, Lady Bute, and for that purpose advertised for a decent young woman, *in a state of pregnancy*; the challenge was accepted, and the expectant bride only disappointed by the hand of death, which arrested this matchless oddity at Padua, 1776. *Æt.* 64." *p.* 243, 244.

Letter X. contains a description of the road from Warwick to Bath. Passing through Stratford-on-Avon, particular attention is paid to the memory of Shakspeare, and after making a tour of 1157 miles, the author finds himself in the arms of his family at Bath.

XCIX. THE LIFE OF POGGIO BRACCIOLINI. *By the Rev.* WILLIAM SHEPHERD, *4to. Embellished with a beautiful Vignette, on Wood.*

(Concluded from page 325.)

CHAP. III. contains memoirs of Francesco Barbaro, from whom Poggio receives a copy of his treatise De Re Uxoriâ.—Poggio journeys in quest of ancient manuscripts, which he was informed were scattered in various monasteries, and succeeds in completing the works of many classic authors, which till then were imperfect.

"The council of Constance had given an awful admonition to heretics. It had also, by an extraordinary exertion of authority, effected an union of the true believers under a legitimate head in the person of Martin V. But a most important and difficult matter remained unaccomplished, namely, the reformation of the church. The newly elected pontiff listened with apparent complacence to the petitions which were from time to time preferred to him by the various subdivisions of the council, beseeching him to prosecute this good work by all the means in his power; but he contrived by studied delays so to protract the consideration of the particular heads of reform, that the members of the assembly, weary of their long residence in Constance, were eager to embrace the first opportunity of returning to their respective homes. This opportunity was afforded them on the twenty-second of April, 1418, on which day the Pope formally dismissed the council *.

"It appears probable that Poggio held no office under the new pontiff, as he visited England in consequence of an invitation which he had received from Beaufort, Bishop of Winchester. He observed with chagrin the uncultivated state of the public mind in Britain, when compared with the enthusiastic love of elegant literature, which polished and adorned his native country. The period of his arrival in England is justly pronounced by one of our most accurate historians to be, in a literary point of view, one of the darkest which occurs in the whole series of British annals." Among the reasons assigned for the state of literature at this time is the following: "Till the reign of Henry IV. no farmer or mechanic was permitted to send his children to school; and long after that period, a licence from his lord was necessary to enable a man of this description to educate a son for the church. Whilst the majority of the people were thus impeded in their approach to the fountains of knowledge, it was impossible for learning to raise her drooping head. The feudal superiors, exalted by the accident of their birth to the enjoyment of power and plenty, had no motive to induce them to submit to the labour of study. The younger branches of noble families were early taught to depend upon their swords for subsistence; and the acquisition of learning was an object far beyond the scope of the oppressed and humble vassal." *p.* 127.

During his residence in England he received an invitation to take the office of secretary to the Pope, Martin V. which was accepted by him, being disappointed in the expectations he had formed from the Bishop of Winchester.

Contents of Chapter IV.—State of Italy during Poggio's residence in England.—Martin V. retires to Florence.—Retrospect of the history of that city.—Martin is dissatisfied with

* From a MS. which is preserved at Vienna. L'Enfant has given the following list of the persons who attended this wonderfully numerous assembly—Knights, 2,300—Prelates, priests, and presbyters, 18,000—Laymen, 80,000. In a more detailed catalogue, the laymen are thus enumerated—Goldsmiths, 45—Shopkeepers, 330—Bankers, 242—Shoemakers, 70—Farriers, 48—Apothecaries, 44—Smiths, 92—Confectioners, 75—Bakers belonging to the pope, &c. 250—Vintners of Italian wines, 83—Victuallers for the poorer sort, 43—Florentine money-changers, 48—Taylors, 228—Heralds at arms, 65—Jugglers, or merry-andrews, 346—Barbers, 306—Courtezans, whose habitations were known to the author of the list, 700. It should seem, however, that this industrious chronicler had not visited all these professional ladies, as the Vienna list estimates their number at 1,500! From a memorandum subjoined to this list, it appears, that during the sitting of the council, one of these frail fair ones earned the sum of 800 florins.

L'Enfant's History of the Council of Constance, vol. ii. p. 415, 416.

the conduct of the Florentines.—Baldassare Cossa (the deposed Pope, John II.) is liberated from confinement, and submits to the authority of Martin V.—His death.—Martin V. transfers his court to Rome.—Poggio effects a reconciliation between two of his friends who had been at variance, and writes a letter to one of them on the event—Council of Pavia, which is transferred to Siena, and there dissolved.—Hostility of Alfonzo of Arragon against Martin V.—Unsuccessful attempts to crush the reformers in Germany.—Termination of the schism.—Poggio's Dialogue on Avarice.—The Fratres Observantiæ satirized by Poggio.—Poggio excites displeasure by curbing the zeal of the Fratres Observantiæ.—His letters on this subject, and his opinion of the monastic life, and itinerant preachers.—Reflections.

In the Dialogue on Avarice, Poggio satirizes with great severity the friars, who were a branch of the order of Franciscans, who, on account of their extraordinary strictness, with which they professed to exercise their conventual discipline, were distinguished with the title of *Fratres Observantiæ*. Several of these friars, without either good principles or good abilities, presuming to preach, Poggio has drawn the following striking picture of them: "Inflated by the pretended inspiration of the Holy Spirit, they expound the sacred Scriptures to the populace, with such gross ignorance, that nothing can exceed their folly. I have often gone to hear them for the sake of amusement, for they were in the habit of saying things which would move to laughter the gravest and most phlegmatic man on the face of the earth. You might see them throwing themselves about, as if they were ready to leap out of the pulpit; now raising their voices to the highest pitch of fury—now sinking into a conciliating whisper—sometimes they beat the desk with their hands—sometimes they laughed, and in the course of their babbling, they assumed as many forms as Proteus. Indeed they are more like monkeys than preachers, and have no qualification for their profession, except an unwearied pair of lungs *." *p.* 176.

From a remonstrance of Poggio's against the folly and wickedness of the monastic life, the following quotation is taken, "Let me ask of what utility are they to the faith, and what advantage do they confer on the public? I cannot find that they do any thing but sing like grasshoppers; and I cannot help thinking they are too liberally paid for the mere exercise of their lungs. But they extol their labours as a kind of Herculean task, because they rise in the night to chant the praises of God. This is no doubt an extraordinary proof of merit, that they sit up to exercise themselves in psalmody. What would they say if they rose to go to the plough like farmers, exposed to the wind and rain with bare feet, and with their bodies thinly clad. In such a case, no doubt, the Deity could not possibly requite them for their toil and sufferings. But it may be said there are many worthy men amongst them. I acknowledge it. It would be a lamentable thing indeed, should there be no good men in so vast a multitude. But the majority of them are idle, hypocritical, and destitute of virtue. How many do you think enter upon a religious life through a desire to amend their morals? You can recount very few who do not assume the habit on account of some extraneous cause. They dedicate not their minds, but their bodies, to devotional exercises. Many adopt the monastic garb on account of the imbecility of their spirits, which prevents them from exerting themselves to gain an honest livelihood. Some, when they have spent their property in extravagance, enter

* *Appendix ad Fasciculum Rer. Expet. et Fug. p.* 578. Poggio has commemorated, in his *Facetiæ*, a mortifying explanation which one of these noisy orators provoked by his overweening vanity. "A monk," says he, "preaching to the populace, made a most enormous and uncouth noise, by which a good woman, one of his auditors, was so much affected, that she burst into a flood of tears. The preacher, attributing her grief to remorse of conscience excited within her by his eloquence, sent for her, and asked her why she was so piteously affected by his discourse. Holy father, answered the mourner, I am a poor widow, and was accustomed to maintain myself by the labour of an ass, which was left me by my late husband. But alas! my poor beast is dead, and your preaching brought his braying so strongly to my recollection, that I could not restrain my grief."
Poggii Opera, p. 479.

into religious houses, because they think that they shall there find a rich pasture; others are induced to hide in these abodes the infamy which they have contracted by their ignorance, and by their dissolute and abandoned course of life." *p.* 183.

Chap. V. Eugenius IV. raised to the pontificate, whose authority commenced with unhappy omens, being engaged in quarrels both in Italy and Germany; in the latter place the pontifical army has very bad success. Poggio, foreseeing the disaster, writes freely upon the subject to the Cardinal Julian, the Pope's legate. In this letter were some smart strokes of satiric wit, which the disappointed and irritated mind of Julian could not well bear. Poggio's morals were not free from blame; and the Cardinal in his answer reminds him of having children, which, he observes "is inconsistent with the obligations of an ecclesiastic; and by a mistress, which is discreditable to the character of a layman." To these reproaches Poggio replied in a letter replete with the keenest sarcasm. He pleaded guilty to the charge which had been exhibited against him, and candidly confessed that he had deviated from the paths of virtue. "I might answer to your accusation," said he, "that I have children, which is expedient for the laity, and by a mistress, in conformity to the custom of the clergy from the foundation of the world. But I will not defend my errors—you know that I have violated the laws of morality, and I acknowledge that I have done amiss." Endeavouring, however, to palliate his offence—"Do we not," says he, "every day, and in all countries, meet with priests, monks, abbots, bishops, and dignitaries of a still higher order, who have families of children by married women, widows, and even by virgins consecrated to the service of God? Those despisers of worldly things, as they style themselves, who travel from place to place, clothed in coarse and vile raiment, with downcast looks calling upon the name of Jesus, follow the precept of the apostle, and seek after that which is not their own, to use it as their own, and scorn to hide their talent in a napkin. I have often laughed at the bold, or rather impudent profession of a certain Italian abbot, who waited on Martin V. accompanied by his son, who was grown up to man's estate. This audacious ecclesiastic, being interrogated on the subject, freely and openly declared, to the great amazement of the Pope and the whole pontifical court, that he had four other sons able to bear arms, who were all at his Holiness's service." After noticing other scandalous enormities, which brought disgrace upon the character of some ecclesiastics of those times, Poggio thus concluded—"As to your advice on the subject of my future plans of life, I am determined not to assume the sacerdotal office; for I have seen many men, whom I have regarded as persons of good character and liberal dispositions, degenerate into avarice, sloth, and dissipation, in consequence of their introduction into the priesthood.—Fearing lest this should be the case with myself, I have resolved to spend the remaining term of my pilgrimage as a layman; for I have too frequently observed that your brethren, at the time of their tonsure, not only part with their hair, but also with their conscience and their virtue." *p.* 199, 200.

The meeting and proceedings of the council of Basil, with its violent dealings towards the Pope, come next in order; an insurrection in Rome causes the Pope to flee, Poggio is taken captive, and obliged to ransom himself by a sum of money. He repairs to Florence.

Chap. VI. gives an account of the state of parties at Florence upon Poggio's return, with the character of Cosmo de Medicis, the friend of Poggio, who becomes the head of the faction of the people, and is banished: to whom Poggio writes a consolatory letter, which for its excellence, did our limits permit, we should be happy to transcribe. This chapter closes with an account of a quarrel between Francesco Filelfo (an avowed enemy to Cosmo de Medicis) and Poggio, considered as the most learned men of the age. A part of their severe satires is inserted.

Chap. VII. The Romans submit to the arms of the pontiff, who concludes a peace with his enemies, and seizes a part of the Neapolitan territories. The council of Basil denounce immoral ecclesiastics, lay down rules for the decent solemnization of divine worship, and prohibit the pontiff from bestowing the government of

any province, city, or territory appertaining to the church, on any of his relatives, to the third generation inclusive. Poggio purchases a villa in Valdarno, and on account of the esteem in which he is held by the republic of Florence, he and his children are exempted from the payment of taxes. He decorates his villa with ancient sculpture and monuments of art. At the age of fifty-five he marries a young lady, whom he celebrates for her great beauty, modesty, and sense, in a number of letters which he writes to his friends, expressing his happiness in the married state. He publishes a collection of his letters, and composes a funeral oration on the death of Niccolo Niccoli.

Chap. VIII. Proceedings of the council of Basil, which formally impeach the Pontiff in many accusations, and summon him to appear within sixty days, under pain of incurring such penalties as the council, in case of his refusing to comply with its requisitions, should think fit to impose upon him. The Pontiff issues a bull, transferring the council to Florence, which the fathers of Basil by a formal act declare null and void, and soon after summon Eugenius to appear and plead to the charges which had been exhibited against him, and on his failing to appear, either in person or by proxy, they pronounced him contumacious, and unanimously decreed that he should be proceeded against accordingly. The Pontiff having issued a second bull, summoning the representatives of the Christian community to Ferrara, for the purpose of effecting a union between the Latin and the Greek churches, the council prohibited all ecclesiastics, under pain of excommunication, from yielding obedience to the mandate of their spiritual sovereign.

The Grecian emperor, John Palæologus II. alarmed by the growing power of the Turks, which threatened his dominions with devastation and ruin, was induced to hope, that if he could by a personal conference, accommodate his religious differences with the representatives of the Latin church, the European powers might be persuaded to lend him effectual assistance against the hostile attacks of the common enemy of the Christian name. When the members of the council of Basil were apprized of the conciliatory disposition of the Grecian monarch, they immediately issued a decree, whereby they engaged to pay the expences which he should incur on his voyage to Italy, and during his residence in that country; and moreover undertook to maintain seven hundred persons of his retinue, including the ecclesiastics whom he might select to participate in their deliberations. But Eugenius being well aware that the Greeks would add considerable weight to the assembly they should resolve to countenance by their presence, sent a sufficient number of gallies to transport Palæologus and his attendants, and transmitted to the Grecian monarch a considerable sum of money to enable him to make his appearance in Italy with a splendour suitable to his exalted station. He decided in favour of the Pope's offer, and the union of the Greek and Latin churches was formed at Ferrara.—In this chapter are also the following contents: An account and censure of an obscene publication, entitled Hermaphroditus.—The council of Basil depose Eugenius and elect Amadeus, Duke of Savoy, Pope in his stead.—Birth of Poggio's eldest son.—Curious correspondence between Poggio and the Duke of Milan.—Continuation of the quarrel between Poggio and Filelfo,—Poggio's dialogue on Nobility, and his correspondence with Gregorio Corriario in defence of that dialogue.—Death of Lorenzo de Medicis, and Poggio's funeral eulogium on him.

Chap. IX. War between the Florentines and the Duke of Milan.—Treachery and death of Vitelleschi.—The Duke of Milan makes peace with the Florentines.—Death of Niccolo d'Este Marquis of Ferrara.—Character of his successor Lionello, with whom Poggio corresponds, and sells him a copy of Jerome's Epistles for one hundred ducats, which occasions the following observation: "If the ducat be estimated at seven shillings English money, the Epistles of Jerome were purchased by Lionello at the expence of thirty-five pounds sterling. From the history of Filelfo it appears, that at this time the salary of a public professor of literature rarely exceeded four hundred ducats; so that the price of a couple of volumes absorbed one fourth of the sum which was deemed an adequate annual recompense for the services of a

man of consummate learning. The exhibition of these facts will demonstrate the difficulties which obstructed the paths of learning in the fourteenth and fifteenth centuries. It will also tend to make the modern scholar sensible of the tribute of gratitude which he owes to the inventor of the typographic art." *p.* 377.

Eugenius had with reluctance yielded to Francesco Sforza the government of Marca d'Ancona, and takes the opportunity of his absence to dispossess him of his government, which displeasing the Florentines, he quitted Florence, and continued a short time at Sienna, where his court was deprived of an illustrious member in the death of Nicolao Albergato, cardinal of Santa Croce, on whom Poggio writes a funeral eulogium.—Memoirs of Tommaso da Sarzano, to whom Poggio dedicates his dialogue on the unhappiness of princes, which dialogue is analized.—Death of Leonardo Aretino, the friend of Poggio in his youth, to whom great respect is paid in funeral honours.—Remarks upon Gianozzo Manetti's oration on that occasion. Poggio disapproving of the oration writes an eulogium on his departed friend, which is followed by his character and the character of his successor Carlo Marsuppini. This chapter closes with the death of Cardinal Julian, who advised the King of Hungary treacherously to attack the Turks, who had withdrawn their forces into Asia, in consequence of a truce just made by that prince with them, but rushing to arms they defeated the Hungarians, killed their King, and routed his forces; a body of the fugitives overtaking Julian, whose pernicious councils they considered as the cause of their calamities, fell upon him and dispatched him with many wounds." *p.* 400.

On the Cardinal, Poggio writes an eulogium.

Chap. X. Death of Eugenius IV. —He is succeeded in the pontificate by Tommaso de Sarzana, who assumes the name of Nicolao.—The state of affairs in Italy, and his exemplary conduct are noticed.—Poggio addresses the new pope, and obtains a liberal reward.—A description of the following works of Poggio is given:—On the vicissitudes of fortune, and on hypocrisy—Invective against the anti-pope Felix—Translation of Xenophon's Cyropædia and of Diodorus Siculus—Facetiæ—Historia disceptativa convivialis, and his letter on the study of law.—This chapter notices also his quarrels with George of Trebisond and Tommaso da Rieti.—The renewal of hostilities with Filelfo, and their reconciliation.

Chap. XI. Death of Carlo Aretino. —Poggio is chosen chancellor of the Florentine republic, and one of the priori degli arti.—War between the Florentines and the King of Naples.—Peace of Lodi.—Death of Nicolas V. —Account of the quarrel between Poggio and Lorenzo Valla.—Poggio's Dialogue de Miseria humanæ Conditionis.—Murder of Angelotto, cardinal of St. Mark.—Poggio's translation of Lucian's Ass, and his History of Florence.—His death, character, and an account of his children, five sons and a daughter.

His character closes the work. "Inspired by a zealous love of his country, he had constantly prided himself upon the honour of being a citizen of a free state, and he neglected no opportunity which presented itself of increasing and displaying the glory of the Tuscan republic. And this end he most effectually promoted by the splendour of his own accomplishments. He so faithfully improved the advantages which he enjoyed in the course of his education in the Florentine university, that amongst the multitudes of learned men who adorned his age, he occupied a station of the highest eminence. His admission into the Roman chancery, and his continuance in offices of confidence under eight successive pontiffs, afford an ample proof, not only of his ability in business, but also of his fidelity and integrity. Honoured by the favour of the great, he did not sacrifice his independence at the shrine of power, but uniformly maintained the ingenuous sentiments of freedom. The whole tenour of his writings evinces, that he united to the accomplishments of literature an intimate knowledge of the world; and many passages might be quoted from his works, to prove that the eye of his mind surveyed a wider intellectual horizon than fell to the general lot of the age in which he lived. He was warm and enthusiastic in his friendly attachments, and was duteously eager to diffuse the renown of those whom he loved. But acute sensations are

not productive of signal virtues alone; they too frequently betray mankind into capital errors. Poggio was as energetic in the expression of resentment as he was enthusiastic in the testimonies of his esteem. The licentiousness which disgraced the early part of his life, and the indecent levity which occurs in some of his writings, are rather the vices of the times than of the man. Those circumstances did not deprive him of the countenance of the greatest ecclesiastical dignitaries—they did not cause him to forfeit the favour of the pious Eugenius, or of the moral and accomplished Nicolas V. He seems indeed to have recommended himself to most of those with whom he maintained a personal intercourse, by the urbanity of his manners, by the strength of his judgment, and by the sportiveness of his wit.

"As a scholar, Poggio is entitled to distinguished praise. By assiduous study he made a considerable proficiency in the Greek language, and became intimately conversant with the works of the Roman classic authors. In selecting, as his exemplar in Latin composition, that most elegant of all models, the style of Cicero, he manifested the discernment of true taste. His spirited endeavours to imitate this exquisite model, were far from being unsuccessful. His diction is flowing, and his periods are well balanced. But by the occasional admission of barbarous words and unauthorized phraseology, he reminds his readers, that at the time when he wrote, the iron age of literature was but lately terminated. His most striking fault is diffuseness—a diffuseness which seems to arise, not so much from the copiousness of his thoughts, as from the difficulty which he experienced in clearly expressing his ideas. It must, however, be observed, that he did not, like many modern authors who are celebrated for their Latinity, slavishly confine himself to the compilation of cantos from the works of the ancients. In the prosecution of his literary labours, he drew from his own stores; and those frequent allusions to the customs and transactions of his own times, which render his writings so interesting, must, at a period when the Latin language was just rescued from the grossest barbarism, have rendered their composition peculiarly difficult. When compared with the works of his immediate predecessors, the writings of Poggio are truly astonishing Rising to a degree of elegance, to be sought for in vain in the rugged Latinity of Petrarca and Coluccio Salutati, he prepared the way for the correctness of Politiano, and of the other eminent scholars whose gratitude has reflected such splendid lustre on the character of Lorenzo de Medici." *p.* 485—487.

This work contains the history of the popes, the affairs of the church, and of the states connected with the papal authority, during the life of Poggio, as well as the biography of his contemporaries.

C. SCIENCE REVIVED; *or, The Vision of Alfred: a Poem in Eight Books. By the Rev.* JOSEPH SYMPSON, *B. D. 4to. Embellished with two descriptive Plates drawn by Pernotin, and engraved by Minasi.*

THE author commences this work with an advertisement to his readers, describing the nature of his poem, informing them that "he has introduced supernatural agents, a species of embellishment to which criticism has given the name of machinery;" to which he adds: "my supernatural agents are denominated Sylphs, though I have represented them as possessing qualities, and performing offices different from such as have been hitherto assigned to those

> ———Gay creature of the elements,
> That in the colours of the rainbow live,
> And play i'th' plighted clouds.

"This liberty I thought might be taken without violation of propriety, as Sylphs are beings of modern invention, whose characters are not yet fixed, like those of pagan mythology, from the mention of which the reader would now turn away with contempt."

BOOK I.

THE ARGUMENT.

Alfred the Great supplicates the Goddess of Science to descend and enlighten the world, of which the greatest part was then buried in the darkest shades of ignorance—She hears his prayer, and appears, accompanied by innumerable crowds of Sylphs—Her speech to Alfred—He, in reply,

declares his admiration of the Sylphs, and expresses a wish to be acquainted with their history—The goddess, in compliance with his wish, describes them to be spirits, the shadows or representations of material things, and relates several particulars concerning them—She then exhorts him to prepare for his journey to the palace of Genius.

BOOK II.

THE ARGUMENT.

The flight of the Goddess and Alfred through the immense region of space—Their arrival at the palace of Genius—A description of that deity—His speech to Alfred—The allegorical beings by whom he is encompassed—An account of seven personages * seated on seven thrones around the great hall of the palace—The Goddess and Alfred ascend to the top of one of the towers of Speculation.

The Speech of GENIUS *to* ALFRED.

"ALFRED! thine eyes have now beheld the pow'r,
Whose secret influence rul'd thy natal hour;
Who fir'd thee, in the early dawn of youth,
With the pure love of knowledge and of truth;
Who, rousing all its energies, inclin'd
To patriot zeal the bias of thy mind;
Breath'd a free spirit, bade thy soul revolve
Heroic schemes, and stamp'd the firm resolve
Deep on thy breast. Nor have my cares been vain;
Thy youthful strength has crush'd the savage Dane,
Full fifty times his thickest battle torn †,
And Victory's standard through his legions borne,
Th' audacious hopes of fierce invasion quell'd,
And rape and rapine from the land expell'd.
Now wisdom's gentler lore, and counsels sage
Shed a mild lustre o'er thy riper age;
To science now thy vows are all address'd,
Science, by whom alone a state is blest,
Science, the object of my warmest love,
With whom I daily rapturous pleasures prove,
Who of my kingdom shares an equal part,
And still shall reign sole empress of my heart.
"Go then beneath her guidance, and behold
All that high Heav'n allows us to unfold,
And much high Heav'n allows. Be her's the task
To solve whatever may solution ask;
To pour discernment exquisitely fine
Along thy nerves of vision shall be mine;
Hence many an object by o'erruling fate
Reserv'd for periods of remotest date,
Before thine eyes shall pass in clear review,
Without the aid of euphrasy or rue ‡;
Soon shalt thou lost in joy and wonder see
The grand accomplishment of heaven's decree,
When Europe's sons shall catch the gen'rous flame,
A love of knowledge, liberty, and fame;
And while they spread from breast to breast the ray,
Up the proud steep of glory urge their way.
Pre-eminence by different paths they reach,
As I a different impulse give to each.
Some bid Religion stand to view confess'd,
Freed from the load of Superstition's vest:
Soft on the eye her native beauties break,
An holy transport glist'ning on her cheek.
With mimic features some the canvass warm,
Of finish'd grace disclosing ev'ry charm.
Some, whose impassion'd breasts the Muses fire,
Wake the sweet spirit of th' harmonious lyre,
And the bland airs of poesy dispense
Balm to the soul, and fragrance to the sense.
With search unwearied others trace the laws
Of various Nature to th' eternal cause,
To earth once more divine Astræa call,
And in her hand the scales replace, while all
Think for themselves on Reason's sacred plan,
And claim the just prerogatives of man."

p. 30—33.

BOOK III.

THE ARGUMENT.

A prodigious host of Sylphs, at the command of the Goddess, assemble before her—She directs them to form representations or pictures of the principal events destined to be subservient to the advancement of civilization and knowledge—A view of England invaded by William the Conqueror, and the battle of Hastings—Observation of the Goddess on those events—The influence of the popes in promoting the crusades—The book concludes with some remarks made by the Goddess on the introduction of the learning of the Saracens into Europe.

‡ MICHAEL from Adam's eye the film removed,
Which that false fruit that promis'd clearer sight
Had bred; then purg'd with euphrasy and rue
The visual nerve, for he had much to see,
And from the well of life three drops instill'd.

See Paradise Lost, Book XI. Notes, p. 213.

* Logic, Rhetoric, Geometry, History, Harmony, Astronomy, and Morality.

† Historians relate that Alfred engaged the Danes in fifty-six pitched battles, with various success, though generally victorious.

The Goddess introduces Alfred to the Sylphs, and gives him the following character:

"Know, ALFRED courts your grace; a chief whose name
Swells in the breath of sublunary fame.
While a base age, an object of disgust,
Grovels with sordid pleasure in the dust,
And other kings to ev'ry vice are prone,
He stands erect, and summons' round the throne
The guardian virtues: Honour without stain;
Courage, avenging insult, yet humane;
Who never strikes, but when th' heroic blow
Is aim'd by Justice at his country's foe;
The gentle beam of Mercy's glistening eye;
Truth that to purchase life disdains a lie;
Resolve, adhesive to his purpos'd plan,
With all that softens or exalts the man.
Nor fails he hourly to my shrine to bring
Oblations worthy of a patriot king,
Rewards bestow'd on learning. At our hands
Such high desert no trivial meed demands."
p. 49.

After a figurative description of the rise and progress of the papal power, the poet thus proceeds, in explanation:

"An eye of keen enquiry on his guide
The sage astonish'd bent. She thus replied.
"Yon phantom, prince! invol'd in dusky gloom,
Shadows the giant pow'rs of papal Rome;
An haughty pow'r by Superstition nurs'd,
And sullen Bigotry, of pests the worst.
On Tiber's banks the Titan to the clouds
Lifts his enormous tow'ring bulk, and shrouds
His head in darkness. Grasping in his hand
Bolts forg'd in hell, he shakes the prostrate land.
Taught to suppose, with credence weak and blind,
Heaven's awful thunder to his arm consign'd,
The proudest kings revere him as a god,
Shrink from his power, and tremble at his nod.
Affecting in Religion's name to bless
The bloody deed Religion would suppress,
His voice shall rouse a rude unletter'd age
To all the madness of fanatic rage.
Hence burning with a frantic wish to chase
From Salem's hallow'd walls an impious race,
And purchase from the bonds of sin release,
By warring for the Prince of love and peace,
Torn from its basis half the western world
Rolls eastward, on the shores of Asia hurl'd,
Where soon Orontes flows with slaughter red,
And Pharphar groans, surcharg'd with heaps of dead,
While, as thou see'st, beneath the open sky,
Whitening their banks, the bones of myriads lie."
p. 59—61.

BOOK IV.

THE ARGUMENT.

The wretched condition of learning during the fourteenth and fifteenth centuries—The art of making gunpowder discovered by ROGER BACON—Observations on the persecutions to which men of science were exposed at that period—The invention of printing—The happy consequences of that invention—A personification of Discovery—Columbus arrives at the Bahamian Islands in America—Nasco de Gama doubles the Cape of Good Hope, and prosecutes his voyage to the East Indies—Refinement and knowledge diffused over the globe by commerce.

The invention of printing is thus introduced:

"At length thy spectres, Ignorance, shall fly
Before the press, and ease the burthened sky.
Hail rare device! to favour'd mortals giv'n
In the full bounty of indulgent heav'n!
Oppression's terror, Freedom's surest guard,
Guilt's sharpest scourge, and Virtue's best reward!
Bolts of each shape and size, by Reason hurl'd
From the redoubted engine, shake the world.
The small but keenly polish'd shafts of wit,
Launch'd with just aim, the slighter foibles hit;
The catapult, with argument's strong blow,
Lays hoary Prejudice and Error low;
The boldest Vice, without effect, shall wield
Against the battery Impudence's shield;
Her broken vizard Fraud shall cease to trust,
And Pride's high plumes lie scatter'd in the dust."
p. 70, 71.

Haerlem is the place named where printing was first invented; and after describing the method of using the printing-press, and the advantages resulting from it in the rapid circulation of knowledge, the Prince suggests the following enquiry, to which we add the reply of the Goddess:

"But will the instrument, celestial guide!
Return'd the prince, be still to good apply'd?
Man prone to evil oft perversely bends
The choicest blessings to the worst of ends.
"Again the Goddess. No, with side-long glance
Low cowering, Slander shall by stealth advance,
The battery seize, and thence, with hellish art,
Shafts dipt in blackest gall at Merit dart.
Thence Prejudice and Bigotry shall pour
Scholastic jargon in a rattling show'r.

Thus Sense shall with Stupidity engage,
Thus Vice and Virtue bitter war shall wage,
Till the mixt elements fermenting long
Shall yield at last a spirit clear and strong;
Till Truth's exalted ether well refin'd
From each ingredient of a noxious kind,
From Folly's feculence, and Error's leaven,
Shall mount diffus'd in grateful steam to heav'n." *p.* 74, 75.

Describing the advantages of commerce, this book thus closes:

"Thus Commerce, roving still from place to place,
Blends, softens, and refines the human race,
Of jarring realms allays the mutual hate,
By cords of interest drawing state to state;
Where'er the breezes waft, or billows roll,
Awakes the slumb'ring vigour of the soul;
Breaks the strong rivets Prejudice had wrought,
And Custom fasten'd on the free-born thought;
Assists the press to spread each useful art,
Smooths the rough manners, meliorates the heart,
Till men, the land and ocean compass'd round,
Hail friends and brothers still where men are found;
Till equal Law and Virtue in her train,
Immortal Liberty o'er earth shall reign,
Truth, with a robe of light invest the ball,
And what one nation knows be known to all." *p.* 88, 89.

BOOK V.

THE ARGUMENT.

The Goddess having dismissed a part of the Sylphs, commands the rest to shew ALFRED, one by one, those celebrated personages from whose labours mankind have derived the greatest benefit—The leaders of the Reformation appear, LUTHER, ERASMUS, MELANCTHON, ZUINGLIUS, and CRANMER—The reformers hostile to the fine arts—Those arts find a powerful and zealous patron in LEO X.—The great eminence of MICHAEL ANGELO in sculpture, and of RAPHAEL DEL URBINO in painting—The peculiar excellencies of many other painters—The book concludes with some remarks on painting.

The account of the Reformation, and its champions, is thus introduced.

"Mean time of aspect grim and stature vast,
Before the king a dreadful spectre pass'd:
A triple circlet on his head he wore,
And in his hands the bolts of thunder bore.
Close to his heel, in priestly vestments dress'd,
Another form with hostile menace press'd,
While wrath was from his eyes in lightning pour'd,
And on his cloudy brow defiance lower'd.
His left sustain'd an adamantine shield
That show'd a mirror on its polish'd field;
His right a torch. The phantom turning oft,
And brandishing his direful arm aloft,
Full at his daring foe his thunder aim'd;
On ev'ry side the fierce explosion flam'd;
But his own image in the mirror view'd,
Repell'd his fury and his strength subdu'd,
Back from the sight he shrunk with hasty tread,
And in redoubled gloom involv'd his head.
While these intent on mutual deaths engage,
At distance stood a venerable sage;
Around his waist was tied a friar's zone,
And o'er his shoulders Learning's fur was thrown;
Sense in his features spoke, and speaking smil'd
Attemper'd with a spirit soft and mild;
For fight he too was arm'd, but from afar
In flying skirmish wag'd a cautious war;
He grasp'd a bow that with elastic spring
Sent the keen arrow from the sounding string;
The destin'd mark his arrows always hit,
Wing'd with light scrolls of ridicule and wit.
Deep-pierced, the spectre oft with sudden start
And scream proclaim'd intolerable smart:
But as the grizly terror rushing near
Rais'd his huge arm to strike, unnerv'd with fear,
The wary archer from the charge withdrew,
And on the ground his rattling weapons threw.
Then thus the pow'r: Again before thine eyes
The papal demon lifts his giant size.
See! bending forward at th' approaching foe
He hurls his bolt, nor means a second blow.
But still in vain his blows on LUTHER fall;
So future times th' intrepid chief shall call,
Who Truth's bright target on his arm displays,
And gives her sacred torch once more to blaze.
A soul of perseverance never tir'd,
By conscious virtue, pride, resentment fir'd;
Unconquerably brave, but stern and rude,
With not one grace or gentler charm endued.
He first of all men, such is Heaven's high doom,
Shall crush the hateful tyranny of Rome,
From dark Hypocrisy the visor tear,
Lay the foul breast of church corruption bare,
The loathsome haunts of monkish sloth betray,
Drag all their vile pollutions into day,
Each usurpation of the priesthood quell,
And chase Imposture to her native hell."
p. 96—98.

A comparison is then made between LUTHER and ERASMUS, succeeded by the character of the amiable Melancthon, after which the commence-

ment and progress of the Reformation is thus described:

" First in impetuous eddies from the North
Thy spirit, Reformation! issues forth
Where the broad Elbe along the Saxon plain
In various windings draws his sinuous train,
Or the rough Baltic, with outrageous roar,
Heaps the big waves on Pomerania's shore.
O'er Swabia then across the Rhine it flies,
Diffusing incense grateful to the skies,
Till the huge Alps, with snows eternal crown'd,
Lift their high ridges, and its progress bound.
There ZUINGLIUS * all its mighty force imbibes,
And rolls it back upon the Switzer tribes.
Exalted breast! that double views engage,
Freedom and Truth, the soldier and the sage!
In language as thy native torrents strong,
Though rude, thou now haranguest the circling throng,
And now in fields unsheath'st the glittering blade,
Guard of the proselytes thy voice has made.
" Nor less the renovating influence speeds
Along Batavia's swamps and beds of reeds.
Nor there is stay'd, but o'er Britannia's vales
Glides with the cheering warmth of vernal gales;
Fann'd by its breath the kindling soul shall glow
With such a flame as only martyrs know;
Disdain the present life with all its toys,
Rapt in the hope of never-ending joys;
And undismay'd by stripes, or fire, or steel,
Nought but the imperious sense of duty feel.
" Full in the front, see CRANMER † lifts his form,
Like a tall rock amid th' inclement storm,
The British Scævola! Though Nature's voice
Persuades to make this transient world his choice,
And meanly sign what conscience disbelieves,
He soon the splendour of his fame retrieves,
Views with triumphant smile the burning brand,
And first to perish dooms th' offending hand.
Thus Reformation, who had slept so long,
Starts from his couch unconquerably strong,
Binds Faith's refulgent cuirass on his breast,
And sternly frowning under Learning's crest
Grasps Reason's lance, and with a single thrust
Lays Superstition gasping in the dust.
Yet the fiend dies not, though he ne'er regains
His force, but rack'd with agonizing pains
Writhes to and fro, and with convulsive yell
Calls to his aid the denizens of hell."

p. 100—103.

* ZUINGLIUS was a native of Switzerland, and born in 1487. He was curate of Zurich, and a principal instrument of the separation of the country from Rome, soon after LUTHER began to spread the Reformation through the North of Germany. Though eager to promote what he conceived to be the true religion, he appears to have been still more zealous for the interests of liberty. His opinions were liberal beyond the age in which he lived, for he supposed a virtuous life, independently of religious persuasions, to be sufficient for the attainment of future happiness. He acted as general of the protestant forces, and was slain in an engagement with those of the catholic cantons in 1531.

† He was undoubtedly a man of merit, possessed of learning and capacity, and adorned with candour, sincerity, and beneficence, and all those virtues which were fitted to render him useful and amiable in society. His moral qualities procured him universal respect; and the courage of his martyrdom, though he fell short of the rigid inflexibility observed in many, made him the hero of the Protestant party.

Hume's History of England. Notes, *pp.* 229, 230.

BOOK VI.

THE ARGUMENT.

The Goddess resumes her speech, and relates that poetry begins to be cultivated at the same period with painting—The poets of greatest celebrity arise successively in vision—First, those of Italy; PETRARCH, ARIOSTO, TASSO: and afterwards those of Great Britain and France; SPENCER, SHAKSPEARE, JONSON, CORNEILLE, RACINE, MILTON, and others—The Goddess makes some observations on music, and mentions a few of the principal composers—The book concludes with a description of one of the musical performances at Westminster Abbey in commemoration of HANDEL.

In this book poetry is thus introduced:

" Sweet Poetry the same auspicious hour,
With Painting leaves her amaranthine bow'r,
Where proudly seated on th' Olympian height
She touch'd with ecstasy the sons of light.
Lo! to the wilderness of dusky brown,
Where shadowy cliffs with vast projection frown,
Where cataracts with deaf'ning roar descend,
And oaks of giant growth their arms extend,
She roams with Meditation by her side,
While in her view aerial phantoms glide
That other eyes behold not, and her ear
Thrills with deep sounds that others never hear;
For awful forms in ev'ry cloud she sees,
And hears a spirit sigh in every breeze,

Till into fits of sacred frenzy wrought,
And labouring to discharge her weight of thought,
She calls the aid of numbers, and in song
Rolls the full torrent of her mind along."

p. 116, 117.

BOOK VII.

THE ARGUMENT.

The Goddess dismisses the remaining Sylphs, and recalling those whom she had indulged with a short suspension of labour, directs them to shew the most celebrated philosophers, natural, metaphysical, and moral—In compliance with this injunction, they cause the likeness of COPERNICUS, TYCHO BRAHE, KEPLER, GALILEO, BACON, DESCARTES, BOYLE, NEWTON, LOCKE, ADDISON, JOHNSON, &c. to appear in succession—The professors of anatomy and medicine, HARVEY, BOERHAAVE, and LINNÆUS—The princes of modern times distinguished by their patronage of learning and the sciences, LEWIS XIV. PETER the GREAT, and FREDERIC II. of Prussia—The fair sex complimented on their proficiency in literature and the arts.

From the venerable assemblage of worthies we select for our readers the following characters:

"The Queen her lecture thus commenced again:
Know, Prince, the pair that now thine eyes detain,
Great teachers of morality, shall rule
With undisputed sway the ethic school,
Of life and manners just designs impart,
And stamp the love of virtue on the heart.
By unaffected modesty of sense,
Candour and frankness, winning confidence,
Half-laughing ADDISON, as friend with friend,
Shall calmly reason, and the age amend.
His easy lessons on the mind distil,
Soft as the murmurs of a tinkling rill.
Touch'd by his wit the gay coquettish fair
Bends to the ground her eyes with solemn air,
While the firm stiffness of the simpering prude
Sinks into Nature's careless attitude.
Ev'n in the height of Passion's wild career,
Incontinence shall lend a willing ear,
And the rash promise made to Pleasure break,
While sudden blushes mantle o'er his cheek.
But JOHNSON, scorning on a fault to smile,
Spurns with indignant frown the lighter style;
Vigorous to think, and skilful to expound,
He mighty thought shall urge with mighty sound,
And pouring periods rapid, strong, and deep,
Down the full stream th' astonished reader sweep;
Yet always clear and luculent, the flood
Ev'n in its utmost rage contracts no mud;
Bright as th' expanse of summer skies it flows,
And a fair mirror in its bosom shows;
Virtue shall o'er it bend, and pleas'd survey
Celestial beauty on her features play;
Pride, as she sees her bloated form shall shrink,
And learn more humbly of her worth to think;
His shrivell'd visage Avarice shall behold,
Loathe the foul sight, and curse the lust of gold;
Profaneness, startling at his grizly face,
Lift his spread arms to heav'n, and sue for grace;
Fix'd in amazement Slander cease to hiss,
And from her hand th' invenom'd shaft dismiss." *p.* 162—164.

The character of Voltaire is thus closed:

"Immortal sage! unmatch'd thy talents blaze,
But dart too oft like Sirius baneful rays:
Thy wit, a fiery meteor, to and fro
Impetuous glancing, strikes with forceful blow
Religious truth, and strives, but strives in vain,
To blast the plant that bears the balm of pain,
The plant that when no other drug succeeds,
Heals ev'ry wound with which the bosom bleeds." *p.* 167.

BOOK VIII.

THE ARGUMENT.

All the Sylphs at the command of the Goddess assemble around her, and exhibit a view of the wild and mountainous regions of Switzerland, when Liberty descends and enlivens the face of the country by her presence—The connection between Liberty and Science—A view of the United Provinces, with a description of the changes that are there produced by the appearance of Liberty—The arrival of the Prince of Orange in England, and the flight of James II.—The Goddess exhorts ALFRED to discharge the duties of a king with fidelity and zeal—The principal martyrs of Liberty in Britain recorded—The cause for which England was separated from the Continent—A prospect of Great Britain in its most improved and flourishing state—The Goddess conducts ALFRED back to

earth—Her last speech and re-ascent into heaven.

The account of the influence of liberty in Batavia finishes thus:

" With the grim dogs of arbitrary pow'r,
Pretended guardians who their flocks devour,
By the commanding voice of Reason aw'd
Besotted Bigotry, and cloister'd Fraud,
More hateful tyrants, tyrants of the mind,
Cruel as weak, and obstinate as blind,
Fly the disburthen'd land; while Truth, so long
In narrow dungeons barricado'd strong,
Lock'd to the ground and gagg'd, shall burst her chain,
And view with aching eyes the light again,
Assert the glorious privilege of speech,
And, taught herself by heav'n, the nations teach.
Nor shall th' aspiring state her commerce bound
To the dull wealth in things material found;
A nobler trade shall intellectual stores
Import from neighbouring realms or distant shores;
For presses * rais'd in every town shall teem
With foreign learning in abundant stream.
The treasures that from ev'ry region flow
On ev'ry region they again bestow:
Thus the broad ocean, whose unfailing tide
Is daily by a thousand floods supplied,
Back o'er the world the liquid tribute pours
In the soft balm of vapours, dews, and show'rs." *p.* 188, 189.

In noticing the visit of Liberty to Britain, the author represents, in figurative language, the flight of James II. and then proceeds:

" Again the Queen. On Britain's op'ning lawns
At length the sacred light of freedom dawns;
From Holland's swamps th' auspicious star ascends
That gilds the land, and brighter day portends;
NASSAU †, a soul that with a noble pride,
Howe'er by conquest or disaster try'd,
Disdains to change with Fortune's love or hate,
Sad when she frowns, and when she smiles elate.
And lo! the prince ‡ who on his people trod,
Yet deem'd the outrage sanctified by GOD,
Who with blind zeal enamour'd of the dark,
Strove to extinguish Reason's hallow'd spark,
Term'd his will law, oppression right divine,
And bow'd devoutly at the papal shrine,
By grinning Scorn and Infamy is chas'd
From the resplendent throne his crimes disgrac'd.
Muttering along the troubled deep he flies,
And calls in vain the vengeance of the skies.
The forms on dragon pinions o'er him hung,
Foul as the murky hell from which they sprung,
Are surly Bigotry and tyrant Might;
See how they spread a slow reluctant flight,
Dart from their hollow orbs a fiery glare,
And corrugate their brows in black despair!
" The Goddess ending, ALFRED thus return'd,
While in his eye heroic virtue burn'd.
Yon monarch's fate, celestial guide! is just,
Who Nature's charter tramples in the dust;
Who chains the free-born spirit, and pursues
A bigot's or ambition's selfish views,
He merits all he suffers. Curs'd be still
The grinding law that thwarts the public will.
The Queen replied. These manly thoughts maintain
By manly deeds, and thou deserv'st to reign.
From the mean lust of wealth and pow'r exempt
A conquest only o'er thyself attempt.
To the broad general interest of the state
Thy unremitting labours consecrate:
For this great end, the noblest and the best,
Embrace ev'n Death, and deem thy fortune blest." *p.* 192, 193.

A description being given of the city of London, its population, trade, and edifices, the Goddess thus addresses ALFRED:

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* An immense number of books in almost every language, ancient as well as modern, was at one period published in Holland, and circulated through the greatest part of Europe. The impressions were remarkable for their superiority of elegance, for the ingenuity and skill of the Dutch letter-founders was unrivalled: they supplied the most celebrated presses of other nations with types. Nor was the paper manufactured in this country held in less estimation, as it was distinguished by the closeness of its texture and the purity of its whiteness.

† The praise of equanimity may be justly claimed by William III. but to this our encomium must be bounded. He neither possessed the sensibilities of a humane mind, the discriminating taste and delicate perceptions of a man of genius, nor the liberal spirit of a hero.

‡ James II. was endowed by nature with qualities fitted to make a good king; but his mind was unfortunately depraved by early impressions of bigotry. He wished to render his people happy, but conceiving the re-establishment of popery necessary to the attainment of this object, he had recourse to such measures of violence as, if endured without resistance, would have changed the limited prerogatives of monarchy into a complete despotism. *p.* 247, 248.

"The praise of all the wonders now in view
To Liberty and me alone is due;
The variegated scene the country yields,
The mountains white with flocks, the cultured fields,
The roads and aqueducts, the temples, tow'rs,
And navies bounding o'er the deep, are ours.
My sister breathes the spirit, I suggest
Th' immortal plan, and Britons act the rest;
For Britons long the noblest feats shall claim,
Long highest mount the precipice of Fame.
But know, O king! the fortunes of a land
Can only on unshaken virtue stand;
Wrench that majestic column from the wall,
And the pile totters, nodding to its fall.
At length one general avaricious lust
Shall with a lep'rous scurf the soul incrust;
And dire Corruption feeble at her birth,
But soon a giant shadowing half of earth,
Shall with her hundred arms the selfish race
Crush, and destroy them in her foul embrace.
Senates shall for a paltry base reward,
Betray the people they have sworn to guard;
And priests, a venal hypocritic tribe,
Ev'n at the altar, snatch the glittering bribe,
And as they bow to GOD with specious air,
Address by stealth to mammon ev'ry prayer.
But short Corruption's reign. Indulgent Fate
From the fell demon soon relieves the state.
Though hazy mist and gloom the prospect shroud,
I see stupendous changes through the cloud,
Rais'd on the base of Freedom, equal laws,
Zeal burning solely in the public cause,
And pure unsullied Faith; but heav'n denies
The glorious blazon to a mortal's eyes

In this work the notes form a detached part of the volume, which in the whole contains 248 pages.

CI. *A Specimen of Persian Poetry; or, Odes of Hafez: with an English Translation and Paraphrase; chiefly from the Specimen Poeseos Persicæ of Baron Revizky, Envoy from the Emperor of Germany to the Court of Poland. With Historical and Grammatical Illustrations, and a complete Analysis, for the Assistance of those who wish to study the Persian Language. By* JOHN RICHARDSON, F. S. A. *A New Edition, revised, corrected, and enlarged. By S. Rousseau, Teacher of the Persian Language.*

"THIS work, which is again laid before the public," we are informed in the advertisement, "was originally published in 1774, but at that time the study of the Persian language was not considered of that importance which it has since been found to be, to those gentlemen who had occasion to reside in the honourable Company's settlements in Hindostan, either in a civil or a military capacity; but on their arrival in that country, they immediately perceived they had been greatly mistaken, and that no transaction or negotiation of consequence could possibly take place, or be carried on, without a knowledge of the court language of that extensive empire. They were therefore compelled, before they could enter on the duties of their functions, so as to acquit themselves like men, and give that satisfaction to their employers which every honest person feels a peculiar pleasure in doing, to apply to a native monshee for assistance in the acquirement of that necessary tongue, which they had neglected before they quitted the shores of Britain. In consequence of this infatuation, this pamphlet was long neglected; but when by length of years the few copies that had been taken of it became scattered among the libraries of the curious, and it was not to be obtained without difficulty, it was sought for with avidity. There not being a grammatical praxis of this nature has been long cause of regret; and those gentlemen who have studied Sir William Jones's Grammar, have universally lamented that their labours were rendered extremely tedious by the want of an analytical work, like that which is now again presented to the public. It remains only to say, that it is printed in a size proper to bind with that Gentleman's Grammar, which, by the addition of this Praxis, will be rendered doubly useful."

The Editor then acquaints us, that the Rev. Mr. Weston, author of "A Specimen of the Conformity of the European Languages, particularly the English, with the Oriental Languages, especially the Persian," (which work we took notice of in our last, p. 263,) has favoured him with several excellent notes, with which he has embellished the various pages of the work.

From the Preface we shall make the following extracts:

"Among all the arrangements, suggested by the wisdom of parliament, for the government of our settlements in those distant regions, few perhaps

could have had more salutary consequences, though none has been less attended to, than the encouragement of the study of the languages of princes with whom we must treat, people with whom we must trade, subjects whom we must govern.

"That the languages of a country where a man resides, and with whose natives he has much intercourse, are highly important to him, is a position unnecessary to be inforced, because universally admitted; nor is the conclusion less obvious, that if such knowledge is to the highest degree useful to individuals, how much more consequential must it be to the representatives of a great commercial body, whom a revolution unparalleled in the annals of any nation has placed as sovereigns over countries extensive, populous, and rich. So circumstanced, however, to still be under the necessity, in every transaction of moment with the powers of those countries, to correspond and converse with them by the intermediation of interpreters, whose ignorance perhaps is only to be equalled by their perfidy, is not only tedious, indecisive, and dangerous, but ill-suited to the dignity of Britain, as a powerful and learned nation.

"To enlarge on the innumerable inconveniences to which the East India Company have been often exposed from the too general ignorance of their servants, in the languages of Hindostan, and on the dangerous necessity arising from thence of employing the natives in negotiations of the greatest secrecy and importance, would be idle, because lamented by many of the most able writers on India affairs, and confirmed by every gentleman who has returned from those countries. The frauds which accident has discovered in the department of revenue afford strong presumption that many more have been committed undetected; and the treachery of Poniapah, interpreter to General Lawrence, is sufficient, were there no other examples, to set in the strongest light the danger to which their affairs have been in a variety of circumstances subjected from this cause alone." *p.* ix—xi.

"The proper name of the poet from whose works they are extracted, was *Mohammed Shemseddin*, though much better known by the title of *Hafez*, which among other significations, implies *a man of great memory*. He was born at Shiraz, the capital of Farsistan, the ancient Persis, under the dynasty of the Modhafferians, and lived at the period when the great Timur or Tamerlane defeated the Sultaun Shah Mansor. He died in the year of the Hejira 797 (about 1394 of the Christian æra) and was interred at Shiraz precisely at the time that sultan Baber made himself master of that city; over which spot Mohammed Mimai, preceptor to that prince, afterwards built a chapel, and erected a monument to his memory. His poems were collected after his death into one volume, by Seid Cassem Anovar, and have been much admired in the East for the sublimity of stile, the variety of thought, the brilliancy of sentiment, the elegance and ease of expression*; but above all, on account of the mystery which many of the Mohamedans have pretended to discover in them, being distinguished by some with the epithet of *Lissane ghaib, the language of mystery.*" *p.* xiv, xv.

"The leading object in this specimen has been to render the prose translation as literal as the idioms of the languages would admit; and as the learner is often perplexed with the compounds, and finds great difficulty in tracing the derivatives to their respective roots, the Editor has endeavoured to guide him with all the perspicuity in his power, by analyzing every word. The learned may possibly think that he has descended

* The learned in Bengal were so fully persuaded of the importance of this poet's works, that Hafez was one of the first that came from the Calcutta press. So eager was the demand, or so small the number of impressions, that few found their way out of the country; and in England this edition is as scarce as the most precious MS. This edition of Hafez, in one volume folio, was printed in the beginning of 1790; it contains the original Persian text, and an introductory account of the author. Vid. "Oriental Collections," vol. I. p. 181. and "Flowers of Persian Literature," p. 32, note. We are happy to add, that the same laudable spirit seems to pervade the literati of Europe, and that proposals for publishing "the whole works of Hafez, with a Latin translation," were circulated by Mr. Hill, of Halle, in Saxony, in October, 1801. The subscription is to remain open till July 1, 1802; and the work is to be printed in a new Taalik type. We heartily wish the undertakers success. EDIT.

to too great minuteness, which to them may appear unimportant, and that the repeated analysis of the same word, occurring in different passages of the original, was superfluous; but trifles to the intelligent are serious matters to those who are yet to learn, and too much assistance and encouragement can hardly be given to those who wish to acquire languages at first view so seemingly rugged and formidable." *p.* xviii, xix.

In the body of the work we observe, that the author has arranged his matter according to that plan which seems best adapted to facilitate the advancement of the student. In the first place he has given the ode as it stands in the original Persian; after which follows a poetical paraphrase; then a literal translation with historical and grammatical notes; and lastly, an analysis, in which every word is separately taken, and its full force and meaning exactly pointed out.

As a specimen of the author's method we shall extract the first couplet, which, as well as all the others, is given according to the rules of scansion. It is as follows:

1 2 3 4 5 6 7 8
Ela ya eiyuh essaki edar kasan we na-
9
wilha
10 11 12 13 14 15 16
Ke ishk asan numud ewwel weli eftadi
17
mushkelha.

1 2 3 4
Ho! come! O cup-bearer, carry
5 6 7 8 9
round the wine, and present it;
10 11 13 12 14
For love appeared pleasant at first,
15 17 16
but difficulties have *since* arisen.

ANALYSIS.

"*Ela, ya*, and *eiyuh* are Arabic interjections or exclamatory particles, signifying *holloa, ho, hark ye, come*, &c.

"*Essaki. El* here pronounced *es* not *el*, is the Arabic article, signifying *the*; *saky* is properly *a water-carrier*, but here means *a cup-bearer*. The *lam* in the Arabic article, is never pronounced, when the word to which it is prefixed begins with any of those characters, which the Arabic grammarians call *solar letters*; but these letters, over which is generally placed the mark *Teshdid*, are sounded as if they were doubled, *ex. gr. essaky, a water-carrier*, &c. *esshems, the sun*, and not *elsaky* nor *elshems*. See Meninski's Gram. 4to. p. 40, and Erpenius's Arab. Gram. p 22

"*Edar*, the 2d person imperative of the Arab. verb *edare* of the 4th conjugation (from the root *dar* for *dur*) *to carry, turn round, push about*, &c.

"*Kasan.* This word is pronounced *kasan* and not *kasa*, because of the two oblique strokes over the top of the *elif*: it is the accusative of *kas, a cup full of wine*, and like our word *glass*, is often used to express *wine* itself.

"*We* is the copulative conjunction *and*.

"*Nawilha. Nawil* is the 2d person imperat. of the Arabic verb *nawil*, of the 3d conj. (from the root *nal*) *to give, offer, present*, &c. *ha* is the inseparable Arab. fem. pronoun *it*, agreeing with *kasan. Wine*, in the Arabic language, and every utensil or vessel employed in the making or holding it, is feminine, though their terminations may be masculine.

"*Ke.* This particle is both the conjunction *for, since, because*, &c. and the relative pronoun *who* or *what*.

"*Ishk* implies *love* of the most ardent kind.

"*Asan, easy, convenient, pleasant.*

"*Numud*, 3d pers. pret. sing. of *numuden*, which has both an active and a neuter sense, as *to shew*, and *to appear*.

"*Ewwel*, the Arab. ordinal number *first*.

"*Weli*, the Arab. adversative conjunction *but*.

"*Eftadi*, 3d person pret. sing. of *eftaden, to fall, fall out, happen*, &c. it is pronounced *eftadi* by poetic licence, on account of the measure.

Mushkelha, difficulties. Mushkel signifies both *difficult* and *a difficulty*: *ha* marks the plural of inanimate nouns. See Jones's Gram. p. 22. Though this noun is in the plural it here agrees with the verb in the singular: an idiom borrowed from the Arabians." *p.* 4—8.

In page 25 is the following passage:

"With regard to the creation and duration of the world the Mohammedans have various opinions, some comprehending the creation within six days, agreeably to the Christian and Jewish system, whilst others extend it to six thousand years, on the authority of a passage in the Psalms of David, which says, that a day of

the Lord Jehovah is equal to a thousand of our years. Avicenna and other Arabian philosophers, assert the eternity of the world; and Thabari in his Universal History relates a curious tradition on this subject, which Vaheb ben Manbeh reported he had from Mohammed, that God at the creation had built a city twelve thousand parasangs in circumference, adorned with twelve thousand porticoes, under which were the same number of magazines full of mustard seed, destined for the support of one bird, at an allowance of one grain a day; and that the destruction of the world, and the general resurrection was fixed at the period when the whole should be consumed. Thabari was highly esteemed both as a writer and a man: his Universal History in Arabic commences at the creation, and comes down to the year 300 of the Mohammedan hegira, corresponding nearly to the year 900 of the Christian æra. It was translated into Persian by Abou Ali Mohammed, vizier to the sultan Abou Saleh Mansour, of the dynasty of the Samnides, who has enriched it with many curious historical facts and observations, and rendered it still more valuable than the original *."

In p. 44 is the following literal translation of a couplet:

"O my moon of Canaan, the throne of Egypt is your own,
"This is the time that thou shouldst bid farewell to prison."

And in p. 45, the following observation occurs upon it:

"The patriarch Joseph, figuratively stiled *the Moon of Canaan*, has been much celebrated in the East. The loves of Joseph and Zeleikha (daughter of Pharaoh and wife of Potiphar) have given subject for some of the most elegant poems in the Persian language, particularly those of Jami and Nezami. He is painted as so exceedingly beautiful, that no woman could behold him with eyes of indifference, Zeleikha herself being represented as a paragon of chastity before she saw him. This passage points to that part of his history where he was promoted from a prison to be chief ruler of the kingdom of Egypt." This note is further illustrated by an extract from the Koran in p. 76, et seq.

In p. 60, occurs a curious passage on the superstition of the Mohammedans, which, because it contains some circumstances but little known to Europeans, we shall here insert:

"The Mohammedans believe that the world was inhabited before the creation of man by the *genii*, and that God having ordered them to prostrate themselves before Adam, and acknowledge him as their superior, the *Peris*, or *good genii* obeyed, whilst the *bad genii*, or *Dives*, at the head of whom was *Eblis (the devil)* rebelled, in consequence of which they were driven from paradise, and have ever since continued the enemies of the human race. They say that God, when he resolved to create Adam, sent the angel Gabriel to the earth to bring seven handfuls of the different strata of which the terrestrial globe was composed, against which the earth remonstrated, under the apprehension that the creature for the formation of whom she was to furnish materials would rebel, and draw on her the wrath of God: Gabriel moved with compassion carried her remonstrance to heaven. Michael was then sent, and after him Asrafel, who both returning with reports of the earth's reluctancy, the Supreme Being, displeased at her obstinacy, dispatched Azrael, who seized by force the seven handfuls of her mass, and bore them to heaven: in consequence of which Azrael, who in the execution of this office had displayed the stern unfeelingness of his nature, had the charge consigned to him of separating the souls from the bodies of this new creation, and thence received the appellation of the *Angel of Death*. From the different colours and qualities of the earths made use of in the creation of man arise, say the Mohammedans, the different colours and temperaments of his posterity.

"*Eblis*, they add, being full of resentment against this new creature, associated himself with the *serpent* and the *peacock*, who, after various

* Concerning this curious historical work, see the "Flowers of Persian Literature," p. 68, where several particulars relative to its history are enumerated. In p. 135 of which work is given an extract from the Tareekh Tabari, containing an account of the manner of Cobad's death. Cobad was the father of the celebrated Nushirvan, and died about A. D. 520.

arts, having at length prevailed upon Adam and Eve to eat of the forbidden fruit, the glorious robes with which they had been clothed immediately dropped off, when, struck with shame and surprise, they hid themselves among some fig-trees, where they did not long remain before they heard the awful voice of God pronouncing their banishment from paradise. They were all in consequence thrown headlong to the earth: Adam fell upon a mountain in the island of Serendib or Ceylon (now called Pico d'Adam); Eve at Gidda, on the Red Sea; Eblis at Missan, near Bassora; Hindostan received the Peacock, and Ispahan the Serpent. Adam, after suffering much as a punishment for his disobedience, was at length permitted to meet Eve on Mount Arafat, from whence he conducted her to Serendib, where they passed the remainder of their lives.

"The moral of this verse seems to recommend a cheerful enjoyment of the present hour, without indulging too great curiosity, or giving way to melancholy, by thinking too despairingly on the time to come; for Adam, not contented with the delights of paradise, but wishing to pry into futurity, was suddenly punished for his presumptuous folly, and banished for ever from those mansions of bliss."

In p. 67, are given "Additional Notes and Illustrations," which contain a variety of matters worthy the perusal of the student in oriental literature.

CII. Essays on Miscellaneous Subjects. *By* Sir J. Sinclair, *Bart.* 8*vo.*

"I SHOULD hardly have ventured to have troubled the world with this publication, had I not flattered myself with the idea, that any person who will take the trouble of perusing the following Essays, will, on the whole, be inclined to say, 'This is 'the work of an author who seems to 'have directed his attention to sub-'jects connected with public utility 'and national improvement, and 'whose favourite object was, *not to 'have lived in vain*'."

Essay I. Observations on the Nature and Advantages of Statistical Inquiries; with a Sketch of an Introduction to the proposed Analysis of the Statistical Account of Scotland.—II. Observations on the Means of enabling a Cottager to keep a Cow, by the Produce of a small Portion of Arable Land.—III. Hints as to the Advantages of old Pastures, and on the Conversion of Grass Lands into Tillage.—IV. Hints regarding Cattle.—V. On the Improvement of British Wool; containing the Substance of an Address to a Society, constituted at Edinburgh for that Purpose, on Monday, January 31, 1791.—VI. Address to the Board of Agriculture, on the Cultivation and Improvement of the Waste Lands of the Kingdom, presented to the Board by Sir John Sinclair, (then President,) on the 17th November, 1795.—VII. Substance of a Speech in a Committee of the whole House, on the Means of improving the System of Private Bills of inclosure, and the Resolutions of the Select Committee upon that Subject.—VIII. Hints regarding certain Measures calculated to improve an extensive Property, more especially applicable to an Estate in the Northern Parts of Scotland.—IX. Account of the Origin of the Board of Agriculture, and its Progress for three Years after its Establishment, originally drawn up, an. 1796.—X. Proposals for establishing by Subscription a new Institution, to be called The Plough; or Joint Stock Farming and Experimental Society, for ascertaining the Principles of agricultural Improvement.—XI. Letter to the Proprietor of an extensive Property, on the Means of promoting the Comfort, and improving the Situation of the People in his Neighbourhood.—XII. On Longevity.

As a specimen of this author's labours in a line of great utility, we give the following extract from his first Essay. After considering what those advantages or blessings are, to which every individual member of a political society seems to be justly entitled: viz. Animal pleasures (as food, clothing, and shelter)—social gratifications—and mental enjoyments; the worthy Baronet proceeds to consider "what are the most likely means of rendering them as generally attainable as possible?"—To this he answers:

"Various attempts have been made to improve the state of political society, in different countries, and at different times; sometimes by bene-

ficent sovereigns, or by well-intentioned ministers, who wished to ameliorate the condition of the people whom they governed; and sometimes by philosophers, or literary men, as More, Harrington, &c. who formed systems in their closets, founded on imaginary doctrines, and consequently incapable of being ever carried into effect. Nor is this to be wondered at: as well might an ignorant and presumptuous individual, attempt to build a lofty and splendid edifice, without any real knowledge of the materials of which it ought to be composed, as the ingenious philosopher, secluded from the scenes of active life, can expect to form a system calculated for the present state and order of society.

"Nor does it appear, that those beneficent rulers, who endeavoured to improve the situation of those they governed, were much more successful. Indeed, how could it be expected, unless they had previously made those minute and extensive inquiries, without which they must probe in the dark, and were as likely to do infinite mischief as to effect much good. Without a knowledge of facts, connected with any intended alteration in the laws, or in the political establishments of a state, how is it possible to judge whether the change can be brought about, without inconvenience, or to much advantage. For the important purpose of legislation therefore, inquiries on a great scale are essential. Real patriots, and practical statesmen, can be no longer satisfied with partial and defective views of the situation of a country, but must wish to know the actual state of its agriculture, its manufactures, and its commerce, and the means of improvement of which they are respectively capable;—the amount of the population of a state, and the causes of its increase or decrease;—the manner in which the territory of a country is possessed and cultivated;—the nature and amount of the various productions of the soil;—the value of the personal wealth or stock of the inhabitants, and how it can be augmented;—the diseases to which the people are subject, their causes and their cure;—the occupations of the people,—in what cases they are entitled to encouragement, and where they ought to be suppressed;—the condition of the poor, the best mode of exciting their industry, and furnishing them with employment;—the state of schools, and other institutions founded for the purposes of public utility;—the state of villages and towns, and the regulations best calculated for their police and government;—and above all, the state of the manners, the morals, and the religious principles of the people; and the means by which their temporal and eternal interests can best be promoted.

"I know that some political authors have maintained very opposite principles, and contend that matters should be left to themselves, that things will always find their own level, or, in other words, that a government should think of nothing but of war, of foreign intrigues, and of internal taxation: and I am ready to confess, that much benefit cannot be expected from any information thus accumulated, unless the rulers of a nation are not only able men, and well disposed to promote the happiness of the people, but that the frame of the government is such, as to impose proper checks upon those who govern, otherwise almost every information thus obtained, may not merely be lost, but may, in the progress of human affairs, be perverted to the worst of purposes. But the principle that I maintain is this, that as no individual can improve his private property, without knowing exactly its extent, the soil of which it consists, the number of farmers by whom it is occupied, the state of the buildings erected on it, the crops which it is capable of producing, the best means of cultivating it, &c. &c. &c. neither can any government improve a country, nor better the situation of its inhabitants, without entering into minute enquiries of a similar nature, for the purpose of at least removing all obstacles to improvement. For what is a nation but a great estate? What is a country but a large farm? and the same principles which are applicable to the improvement of the one, must necessarily be calculated to promote the interests and happiness of the other.

"If, therefore, a truly wise and beneficent government, were desirous of promoting the happiness of the country over which it is placed, its wishes could not be properly attained, without a laborious and extensive inquiry

into the state of the country, and the means by which it might be improved; and if we were to suppose, that the facts necessary to enable any government to judge what measures it ought to attempt, were once collected, it would probably be desirous of having them arranged, nearly in the following order:

"The first part would naturally state the *geographical circumstances of the country*, its situation, extent, soil, climate, divisions, advantages natural and incidental, and other points of a similar nature.

"The second object would be to ascertain *the population of the country*, comparing the present with the former state of its population, explaining the causes of its increase or decrease in the different districts, pointing out the manner in which the people were divided, according to their sex, age, professions, and other particulars.

"The third point would be to discover *how the people acquire the means of their subsistence*; to what extent they depended on agriculture, fisheries, manufactures, or commerce, and what were the indirect sources of income on which they relied.

"The next point would naturally be to inquire into *the laws and public establishments of the country*, and to see how far they were capable of improvement; how the people were governed; what checks there were to prevent bad government or oppression; whence arose the public revenue; how the laws were administered; how the sanctions of religion were observed; how the health of the people was watched over; and what institutions were established for the education of youth, and other public purposes.

"There are also many *miscellaneous objects of inquiry* which such a government would be desirous of having under their view, namely, the language of the people, the arts and sciences cultivated by them, their morals, manners, customs, &c.

"And if all these important particulars were laid before a wise and beneficent government, in one connected report, drawn up on proper data; permit me to ask, would there be any difficulty for them to ascertain the ultimate object of the whole inquiry, namely, *how the interest of their nation could best be promoted*, and how the general state and circumstances of the people could best be improved?

"Deeply impressed with the advantages to be derived from statistical inquiries on the principles above detailed, I was led to engage in a long and extensive correspondence with a most respectable body of men, the clergy of the church of Scotland, by whom, (or by some other correspondent, when they were prevented, by any unforeseen and unavoidable circumstance, from transmitting their reports) I was furnished, without the exception of a single parish, with a minute and particular description of the different districts where they respectively resided. From such an unexampled mass of important information, and from various other authorities which it will be in my power to consult, I trust I shall be enabled to prepare an account of North Britain, according to the system above sketched out, whence the advantages to be derived from such inquiries will be sufficiently apparent. Fortunate if it should tend to promote the improvement of my native country, but still more so, should it furnish an example, which other nations might be disposed to imitate, and from which the improvement of political society in general, and the happiness of the species at large, might be promoted.

"It is only necessary to add, that the great improvements recently made, in the various sciences and arts, can only be attributed to that anxiety for establishing facts, which is a peculiar distinction of modern times. Since science and art have rested, not on visionary theory, but on the sure basis of investigation and experiment, they have been carried to a height, of which anciently they were supposed incapable. It is by pursuing the same method in regard to political disquisitions, by analysing the real state of mankind, and examining, with anatomical accuracy, and almost chemical minuteness, the internal structure of society, that the science of government can alone be brought to the same state of perfection. By such inquiries, when properly conducted, and wisely acted upon, every individual in a great political community, may be enabled to enjoy as much real happiness in this world, as the imperfect condition

of human nature will admit; and may indulge the pleasing hopes, of partaking in those superior blessings, which revelation teaches us, a truly virtuous character will inherit beyond the grave." *p.* 17—22.

From the last Essay, which is on *longevity*, a subject generally interesting, we beg leave to present our readers with the following:

"*Rules tending to promote long life.*

"We shall now proceed to state such rules as have been followed by those who have attained great age, as they may furnish some hints that may be serviceable to others.

"The plan laid down by the celebrated Cornaro, is well known, and the abstemious manner in which he lived, has often been recommended to the imitation of others; but I question much whether many would wish to lead the same life, for the sake of mere existence. Life is no longer desirable than whilst it can be enjoyed with some degree of satisfaction, and it is of little consequence, if a person merely vegetates, whether he lives or not.

"Without entering therefore into various particulars, fitter for the discussions of experimental philosophy, than for real life, (as weighing the food taken, &c. &c.) we shall proceed to mention the rules which have been found the most effectual, and which are the most likely to be carried into practice. They may be classed under the following heads:—1. Food. 2 Clothing. 3. Habitation. 4. Labour or exercise. 5. Habits or customs. 6. Medicine; and, 7. Disposition of mind.

"1. *Diet.* The importance of wholesome food, for the preservation of health and long life, and the avoiding of excess, whether in eating or drinking, need not be dwelt upon. Some instances, indeed, are mentioned of persons who have continued to commit excesses, and have lived long; but these are to be considered in no other light than as exceptions from a general rule; and it may reasonably be contended, that if such persons lived to a great age, notwithstanding their intemperance, they would have lived much longer had they followed a different course.

"2. *Clothing.* It is equally unnecessary to detail at any length, the necessity of warm clothing, more especially in advanced life, and during the cold seasons, as the best mode of preventing a number of diseases to which old men are particularly exposed, and which, by no other means can be avoided.

"3. *Habitation.* The health of every individual must greatly depend on the place where he resides, and the nature of the house which he inhabits; and as it has frequently been remarked, that the greatest number of old people die in winter, and that many individuals, in a weak and consumptive state, are obliged to fly to warmer climates as the only means of safety, it has thence occurred to Dr. Pearson, that it would be of service both to the aged and to the consumptive, to have houses erected, of such a peculiar construction that the air could always be preserved, not only pure, but nearly of the same, and of rather an elevated temperature, so that the invalids who resided in them should never be affected by the vicissitudes of the seasons. Such an idea, it must be admitted, cannot be a general remedy or resource, but it is well entitled to the attention of those who are in affluent circumstances, by some of whom, it is to be hoped, an hospital for the aged and the consumptive will be erected, and the experiment fairly tried, both for their own sakes, and for that of human nature in general.

"4. *Exercise and labour.* That either exercise or moderate labour is necessary even to aged persons, for the purpose of preserving the human frame in order, can hardly be questioned, provided any great exertion is avoided, than which nothing is more likely to destroy the springs of life, particularly when these become feeble. Travelling in moderation also, from the change of air and scene, has been found of great use.

"5. *Habits and customs.* In the next place, good health, and consequently longevity, depends much on personal cleanliness, and a variety of habits and customs, or minute attentions, which it is impossible here to discuss. It were much to be wished, that some author would undertake the trouble of collecting the result of general experience upon that subject, and would point out those habits, which, taken singly, appear very tri-

fling, yet when combined, there is every reason to believe, that much additional health and comfort would arise from their observance.

"6. *Medicine.* It is a common saying, that every man, after the age of 40, should be his own physician. This seems, however, to be a dangerous maxim. The greatest physicians, when they are sick, seldom venture to prescribe for themselves, but generally rely on the advice of their medical friends. Persons who pretend to be their own physicians, are generally much addicted to quackery, than which nothing can be more injurious to the constitution. It is essential to health, that medicines should never be taken but when necessary, and never without the best advice, in regard to the commencement, which ought not to be too long delayed, otherwise much benefit cannot be expected from them; and also with respect to nature or sort, quantity, and continuance.

"At present, the powers of physic, it is generally acknowledged, are extremely bounded. The medical art, however, is probably still in its infancy, and it is impossible yet to say, to what perfection it may reach, not only in consequence of the new improvements which chemistry daily furnishes, but also of those which may be made, by the discovery of new and valuable plants, in countries either already known or hitherto unexplored, and indeed the new uses to which old medicinal plants may be applied. Perhaps such discoveries will be much accelerated, when, instead of being left to the zeal and industry of individuals, they shall meet with that public encouragement and protection, to which they are so peculiarly well entitled.

"7. *Disposition of mind.* In the last place, nothing is more conducive to longevity than to preserve equanimity and good spirits, and not to sink under the disappointments of life, to which all, but particularly the old, are necessarily subjected. Indeed, this is a point which cannot be too much inculcated, for experience sufficiently demonstrates, that many perish from despondency, who, if they had preserved their spirit and vigour of mind, might have survived many years longer." *p.* 436—440.

CIII. ASCERBI'S TRAVELS *through Sweden, Finland, and Lapland.*

(Continued from page 341.*)*

CHAP. XIII. Our travellers arrive in Finland, at the town of Abo, describe the city, library, and university. The custom for providing subjects for anatomy is thus expressed. "Their school of anatomy is in considerable repute; it is not likely to want subjects for dissection, since, by a particular regulation, all such persons as hold lands or pensions from the crown are bound to leave their bodies to be dissected at the anatomical theatre. If the same law had been extended to physicians and surgeons, it would have appeared less rational. I made acquaintance with professor Porthaan, who shewed us every thing of any value in the library, and with great politeness gave us all the information in his power respecting our route through Finland. He also made us a present of some dissertations he had written on different subjects concerning that country." *p.* 206.

The principal buildings, inhabitants, and commerce, finish this chapter.

Chap. XIV. begins with their departure from Abo towards the North, and describes the nature of travelling in Finland thus: "In order to be free for the future from the trouble of changing our baggage at every stage, we had provided ourselves with sledges of our own. We purchased them at Abo, and they were of the same description as those which the peasantry made use of. The winter had been extremely severe; but there had not fallen a great quantity of snow in comparison of former years. A March sun, and some days thaw, had made it disappear entirely in many places. The sledge was often suddenly stopped, and the poor horse made repeated efforts, without effect, to drag it over the naked and sandy soil, which sunk under his feet with a sort of disagreeable crackling noise. We were every moment obliged to leave the sledge, and walk on foot till we came to ground covered with snow, or to a frozen lake or river. This mode of travelling at last became extremely tiresome, but having no alternative, we endeavoured to submit to it cheerfully. In many

places the snow had been melted in the middle of the road, but still remained on the side and at the edges of the ditches. In those situations not unfrequently the love of ease induced us to try the expedient of risking the sledge on the edge of the ditch, which constantly gave way, and our indolence availed us nothing. The horse was unable to keep in the precise line, and constantly drawing to one side or to the other, we were every now and then overturned in the ditch, and plunged over the ears in the snow.

"This species of sledge, being extremely narrow, is very easily overturned; but as it is at the same time very low, the fall is accompanied with no manner of danger, and when the road is in a proper state it goes very steadily and safely; but when the sun has begun to melt the snow, and this partial thaw, as often happens, is succeeded by a fresh attack of the frost, then there is formed on the declivities of the road a polished mirror of ice, which occasions much trouble and difficulty to the traveller. The sledge in descending never keeps a direct line, but is hitched out of its proper direction by the smallest accident: when turned side-ways, it slips all at once out of the road, and is overturned either into the ditch or against a tree, and sometimes twists the horse, and throws him down along with it. We were often obliged to get out of the sledge, but our boots being too slippery to support us on an inclined plane of smooth ice, we were reduced to the necessity of sitting down, and sliding gently to the bottom of the descent." *p.* 216—218.

In the road from Abo to Yervenkyle, notice is taken of the habitations, &c. of the peasantry. "The houses of the peasants are well built, and the stranger finds every where lodging and beds; and he may be tolerably accommodated, if he have the precaution to carry some conveniences along with him. You are received with great hospitality; the peasant furnishes you with whatever he has got to eat, though, in general, he can only offer you fresh and curdled milk, salt herrings, and perhaps, as beforementioned, a little salt meat. In comparison with those who travel among them they are poor, but in relation to themselves they are rich, since they are supplied with every thing that constitutes, in their opinion, good living. If they have more money than they have immediate use for, they lay it up for some unforeseen emergency, or convert it into a vase, or some other domestic utensil. You must not be surprised in Finland, if in a small wooden house, where you can get nothing but herrings and milk, they should bring you water in a silver vessel of the value of fifty or sixty rixdollars. The women are warmly clad; above their clothes they wear a linen shift, which gives them the air of being in a sort of undress, and produces an odd though not a disagreeable fancy. The inside of the house is always warm, and indeed too much so for one who comes out of the external air, and is not accustomed to that temperature. The peasants remain in the house constantly in their shirt sleeves, without a coat, and with but a single waistcoat; they frequently go abroad in the same dress, without dread either of rheumatism or fever. We shall see the reason of this when we come to speak of their baths. The Finlanders, who accompany travellers behind their sledges, are generally dressed in a kind of short coat made of a calf's skin, or in a woollen shirt, fastened round the middle with a girdle. They pull over their boots coarse woollen stockings, which have the double advantage of keeping them warm, and preventing them from slipping on the ice.

"The interior of the peasant's house presents a picture of considerable interest. The women are occupied in teasing or spinning wool for their clothing, the men in cutting faggots, making nets, and mending or constructing sledges." *p.* 218, 219.

Arriving at Yervenkyle, among other things the author particularly describes the manner of living among the peasantry thus: "Before taking leave of Yervenkyle, we wished to be made acquainted with the economy of our host, and to ask him some questions respecting the expences of his family, and the price of provision in this part of Finland. Wood costs but the trouble of cutting it down and transporting it. The wages of the day labourers are high, being from twelve to sixteen skillings. Our honest peasant had the appearance of being very much at his ease.

What pleasure is it to see a happy peasantry. He had six cows, which had produced him as many calves, and eight goats. The small twigs of the birch tree, which the goats feed on in winter, give a delicious odour to the place in which they are kept. He had besides eight lambs and three horses. The cows afforded him a pail of milk each day. A cow is sold for five or six rixdollars, a calf for two, a goat for one, a roe-buck only costs sixteen skillings. Wheat does not thrive here. Rye is five and a half rixdollars the barrel. We asked him if he had ever eaten bread made of the bark of a tree, or if he had ever been obliged to feed his cows with their own dung, mixed and seasoned with a little salt, meal, and straw; but he had been fortunate enough not to have experienced any of these hardships. The Darlicarlians, however, have been reduced to such extremities on different occasions.

"The farmstead of this good and happy man consisted of the house, which he himself occupied with his family. To the right of this there was a small building, expressly allotted to strangers, in which he lodged; to the left were places for cattle. In speaking of the dwelling of a Finnish peasant, I think I shall gratify the reader by the annexed engraving, representing the inside of the house, where at the same time a scene of domestic amusement is exhibited, which is not unfrequent among the Finnish peasantry. One of the men is playing on the national instrument of Finland, called the *harpu* (which will be described more particularly hereafter) while two other men, being seated opposite each other, and having their hands locked together, accompany the instrument with their song and the motion of their bodies, raising each other alternately from their seats. The other part of the company enjoy the scene as spectators.

"The simple accommodation, ease, and contentment of this hospitable Finlander, forms a striking contrast to the excessive luxury of the great in Europe. It seems impossible to behold the agricultural state of life without feeling attachment to it; and though I am not insensible to the pleasures and blessings which luxurious ages produce, yet when refinement in society give rise to such feverish and pernicious desires, as induce great landed proprietors to fly from the country to overgrown cities, and forfeit their influence, independence, and estates, for worthless pageantry and frivolous baubles; and when, by folly less excusable than Esau's, they involve in their ruin thousands of industrious members of society, we unavoidably overlook many cares and anxieties which must attend this artless scene of life, and forget the exquisite enjoyments of polished societies."

Chap. XV. Departing from Yervenkyle, they proceed through a large forest eighty miles long, the full extent of which they traversed. Here the author notices the devastations made in these woods by fire and wind; as also that the disagreeableness of travelling in many places by land induced them to prefer the more perilous circumstances attending their journeying over lakes and rivers.

"It was between Tuskola and Gumsila," says the author, "that we found travelling on the river harassing and dangerous, but for the assistance of two peasants, who undertook to serve us as guides, and point out to us the places of the river where the ice was strongest and in the best condition to support us. Between Tuskola and Gumsila the river is extremely rapid, and the current being stronger in some places than in others, the ice in those parts is of a slender texture, so that it was necessary, in order to ensure our safety, to have a perfect knowledge of the direction of the current in summer. Our guides went before us in their sledge, and we followed close behind them with all the precision which an affair of such delicacy and importance requires. Having come to a part of the river which was almost entirely open, we thought it would be imprudent to attempt to pass it. We had, however, no alternative, but either to return and travel five or six miles by land, with all its known inconveniences, or passing hard by a house, to make our horses leap a barrier, and drag the sledge over a heap of stones, till we should arrive again at the ice of the same river. We chose to prefer this last mode of proceeding; the horses cleared the barrier; we all gave our assistance to lift up the sledge and throw it on the other

side, and we re-embarked on the ice close by a little mill. Having got upon the ice we were much surprised and concerned to find that we had given ourselves all this trouble only to reach a place where we had perils still more alarming to encounter. The river was open on both sides, and it was necessary for the sledge to pass over a crust of ice which had maintained itself in the middle, and under which the water made a frightful noise. Our guides, who ventured on it first, assured us that there was no danger, and that when we had crossed this piece we should have nothing more to fear through the remainder of our journey. It was at the moment a bitter pill to swallow; but it promised to procure us much comfort afterwards. Although our guides had by this time got to the other side, our anxiety was not diminished; we were unable to conquer the reluctance excited in our minds by the view and noise of the water, the rapidity of the current, which shewed itself at two openings, and by the apparent fragility of the crust of ice which was to support us in the midst of the stream. With exemplary discretion we embraced the wise expedient (which made our Finlandish peasants laugh immoderately) of creeping upon our knees, passing a hillock of ice that obstructed our way in that humble posture, and on sliding on our seat to the opposite side, where we joined our sledge, which waited our arrival. This ridiculous scene was highly entertaining, and converted into mirth the terror of all our dangers.

"Having crossed the river at this place, our guides informed us that we had no farther occasion for them, and that we might pursue our journey without the least apprehension. They instantly left us, without waiting for any sort of recompence for their services; and when we called them back, and offered them money, they seemed astonished that we should think of rewarding them. One of them remained deaf to all our importunities, refused our money with firmness and dignity, and went away without it. Our narrow minds, that are filled with notions of what is called refinement, are at a loss to conceive how those people, who appear so poor and low in our eyes, merely because they have not a coat cut after the model of ours, should refuse money, and submit to so much toil, only for the pleasure of being useful to others, and for the *insipid* satisfaction of doing good. Such examples, but too rare and too little known in the polished circles of great towns, are not so in those places which are far removed from a metropolis, where morals have become the victim of selfish and corrupt passion. It is the traveller, who, constantly carrying about with him his ideas of civilization (which is often only a different name for a system of refined selfishness), introduces his degraded notions into the bosom of a simple people, obliging from instinct, and generous and beneficent from nature. We for ever consider it as an incumbent upon us to reward every little attention with money; and knowing no gratification equal to that of receiving pecuniary acknowledgment, we render the purest pleasure of our nature venal by the recompences we bestow, and corrupt and debase by views of interest that sense of duty which is cherished by a sentiment of pleasure, and enjoyed by every moral heart upon performing a good action to his fellow men."

Chap. XVI. In continuing their journey, having travelled over rivers which were covered with snow of a dirty colour, they were surprised and alarmed at coming to a river where the ice, transparent as crystal, discovered under our feet the whole depth of the element below, insomuch that we could even see the smallest fishes.

The next place visited is Wasa, the first town in Ostrobothnia; a description of its trade and government occupies the remaining part of this chapter.

Chap. XVII. Leaving Wasa, they pass on to Gamla Carleby, from whence, says the author, "we continued our journey on the ice, and experienced a new sensation peculiar to this mode of travelling. We have before observed, that the frost is here so intense as to arrest the sea in its waving motion. The sun becoming more powerful with the advancement of the season, melted considerably the ice on the surface. The water thus produced during the day, collected in the cavities or furrows, and formed little pools or rivulets, which we were under the necessity of

traversing in our sledges; and as they were always a considerable depth in the middle, we saw ourselves descending we knew not where, and actually thought we should sink to the bottom of the ocean. The intrepidity, or rather indifference, with which the Finlander made his way through those pools, encouraged us a little; but the recollection that we were upon the sea, and a consciousness that the water was entering our sledge, excited at first frightful apprehensions, and a continued disagreeable feeling.

"In nights of severe and intense cold, such as frequently occur at that time of the year, a crust of ice is formed over those pools, insomuch that the water becomes inclosed between two plates of ice: in this case, as the sledge passes over the upper crust, which is generally but of a brittle texture, it breaks it and suddenly falls into the water, which bubbles up all about the sledge, nor does it stop till it gets to the second layer of ice. This unexpected fall produces a horrible sensation; and though there are rarely more than two feet of distance from one stratum of ice to the other, yet the sight of the water, the plunging of the horse, &c. are exceedingly alarming.

"In our travels on the ice we fell in with fishermen who use the hook and bait: they sometimes stopped, and amused us by shewing us the fish they had caught. Their figure was a great curiosity to us: they scour over the ice in long wooden pattens, and shove themselves along with a pole they hold in their hand. The velocity of their progress is almost incredible; and the wonderful celerity of motion in their bodies, without the smallest perceptible action in their legs (for they use only their arms), forms a very striking sight to a person beholding them for the first time. When employed in fishing, they exhibit a very curious picture on account of the contrast which is observable in all those objects. They carry along with them a small triangular sail, which, when they have occasion to remain long seated on the ice, they spread in order to shelter them from the wind. Having perforated the ice with a kind of chisel, which makes a part of their apparatus, they plunge the hook into the sea to the depth of about thirty feet; if the cold happens to be somewhat severe, they are obliged to be continually stirring the water at the orifice to prevent its freezing. We witnessed several lucky dips of the fishermen's hooks, and we did not leave them till we had caught some fish ourselves. Afterwards, wishing to try whether we could run on the ice with their pattens, we afforded no small diversion to those good people, by our awkward manner of using them, as well as by several falls, which were more amusing to the spectators than agreeable to the performers."

(To be concluded in our next.)

CIV. SELBORNE HILL; *a Poem. With an Account of the Place, and Notes. By* D. GRIFFITHS, *4to.*

AS this writer has not prefixed an argument to his poem we can only give a specimen of it, which we shall do in the following episode, and the note which accompanies it.

" * Here once there dwelt the bee-fond ideot boy;
Bees were his food, amusement, and employ:
No wealth he sought, nor fame, nor sensual ease,
For all his wishes cent'red in his bees.
To catch his prey, how oft he'd leave his home,
And o'er the sunny banks and fields would roam;
Or, if he could, from neighb'ring hives would steal,
And with the sting-pluck'd bees his bosom fill.
Poor ideot boy! To sympathy inclin'd,
The stranger ask'd, " What was it hurt his mind?"
Alas! how many, counted wise, pursue
Pleasures more empty, and more dang'rous too!" *p.* 20.

* About thirty years ago there lived in the village a boy of this description. In the winter, he dosed away his time in a kind of torpid state, seldom departing from his father's chimney corner; but in the summer, he was all alert in quest of bees, and it was wonderful how expert he was in catching them. When he caught any, he would first disarm them of their stings, and either immediately suck their bodies for the sake of their honey-bags, or fill his bosom with a number of them, carry them home, and confine them in bottles. He made a noise very much resembling the humming of bees. When a tall youth, he was removed to a distant village, where he died before he arrived at manhood.—*White's Hist. Selb.*

CV. A NARATIVE *of the Life of Sarah Shade, born at Stoke Edith, in the County of Hereford. Containing many well authenticated and curious Facts, more particularly during her Voyage to the East Indies, in the New Devonshire Indiaman, in the Year* 1769; *and in traversing that Country in Company with the Army, at the Sirges of Pondicherry, Velore, Negapatam, &c. &c. Together with some extraordinary Accounts of the Ferocity of Tigers, Jackals, Piah Dogs, Vultures, &c. Taken down by* SOME GENTLEMEN, *and published for her Benefit.*

"THIS short narrative owes its origin to a benevolent institution, intended for the benefit of the poor of this metropolis, and ultimately to relieve the public from the numerous mendicants, whom the pressure of the times has driven to the painful necessity of asking alms in the streets. Among many very poor but deserving objects who attended to tell their tales of woe, appeared the subject of this history; and the relation of it containing many curious incidents, gave the idea of taking it down more fully than would otherwise be required; and it is now made public, in hopes of obtaining some present relief for those wants occasioned by long illness."

This narrative, as might be expected from the title, abounds with the marvellous; but as the gentlemen who examined Sarah Shade appear satisfied with respect to her veracity, it does not become us, who know nothing of the individual, to question the credibility of her story: we shall therefore only give two or three extracts, which will be sufficient to excite the curiosity of our readers to peruse the whole, especially considering the benevolent object of the publication.

"At Tritchinopoly she remained about eighteen months, living in a house he had built for her on the rock; and during her stay there, one of the extraordinary incidents, which form the substance of this narrative, and which, with the motive of benevolence, were the inducement to its publication, occurred, and is as follows——Being in the habit of keeping pigeons in a place she had erected for them near her own habitation, and one morning, very early, hearing the pigeons disturbed, she went out to see what was the cause of it, when she perceived a tiger cat in the act of seizing one of her pigeons, on which she had the resolution to catch up a stick with intent to rescue the bird. At this moment the animal dropped the pigeon, and made a spring at her; when, stooping down to avoid the attack, and placing her hands together to keep the animal off, the tiger cat literally seized both her hands in his mouth, when fear gave her the resolution to grasp hold of the root of his tongue, so as to prevent, in a great measure, the animal's endeavours to bite her, though she bears to this day the marks of the contest; and lay long, in consequence, in a desperate state, attended by Doctors Lucas and Sinclair, who were attached to the garrison; but was ultimately cured by a poor Portuguese woman, who had come to ask the charity of a seer of rice. Such was the malignity of the bite and scratches of the animal, that she swelled to an almost inconceivable degree; and but for the timely appearance of her husband, and Serjeant Lamb of the artillery, she would inevitably have fallen a sacrifice to her temerity; for though her husband pierced him with his bayonet near the heart, and Serjeant Lamb on the flank, it was with the greatest difficulty they could overcome the animal, and keep him down——a fact notorious to all the garrison, who flocked to see the creature when dead. Indeed, there is at this moment a man of the name of John Anderson, an out-pensioner of Chelsea Hospital, then a serjeant at Tritchinopoly, who well remembers the circumstance." *p.* 9—11.

"During one of the excursions from Tritchinopoly to Madras, with two battalions of sepoys, commanded by Captain Watts, another incident happened, shewing the undaunted ferocity of the tiger. A young woman, a native of the country, by whom Lieutenant Kennedy had a son, and who was near her time with another child, was carried off in the middle of the ranks, whilst riding on a bullock, by a large tiger, who sprang from out of the jungle, and seized her by the throat. The detachment halted in consequence; and, after a three days search, discovered the retreat of the animal, which proved to

be a female, having two whelps about the size of terrier dogs. The dam was shot, and the young taken alive, and secured by muffling the fore paws, and muzzling their mouths. In the den, which was of the size of a moderate room, and in which a man could stand upright, were discovered various ornaments of dress; among the number) of which the narrator was an eye witness, she recollects the following articles, besides those worn by the unfortunate female just mentioned; a star of real pearls set in gold, a gold watch, two silver watches, several pieces of gold chains much mutilated, a number of gold rings, and a gold snake, large enough to go round the body of a man, of considerable value, with various other valuable articles, and many bones belonging to unhappy persons who had fallen victims to the animal's ferocity. The two young tigers were afterwards sent as a present to the Nabob of Tritchinopoly." *p.* 12, 13.

From the Appendix we give the following:

CROWS—BRAMINEE KITES.

"Crows, in Bengal, are excessively numerous: they are of a dark lead colour. They are esteemed very serviceable, by destroying great quantities of carrion, which, in that hot climate, would otherwise infect the air. The crows are held in a kind of veneration by the natives; and even the Europeans respect them so much, as seldom to shoot or otherwise destroy them. When driven by hunger, they constantly attend the houses of Europeans at meal times, and, frequently before the guests are seated, dart through the opened windows, and carry off any thing they find convenient. At breakfast it is common to eat boiled eggs, of the shells whereof they are very fond, and will come within a yard or two of you to fetch them. I remember a pleasant story of a man, whose name was Robert Taylor, who had long been under the necessity of taking calomel pills, and frequently left open the box containing them in his chamber, and as frequently lost the contents, without being able to account for the manner in which they had been taken away; at length, however, the crows were found to be the depredators, and many of them, from the quantity they had swallowed, were become totally bare of feathers on the head and neck, and continued so for many years after, being commonly known by the name of Bob Taylor's crows. I saw many of them after my arrival, though Mr. Taylor had left the country more than two years before.

"Braminee kites are birds much like English hawks in figure and colour, though more than thrice as large. They are birds of prey, and are, as the crows, very useful in the consumption of putrid substances. They are extremely voracious, and will very frequently dart down, and with their talons, carry off articles out of people's hands. I saw an instance once, at the house of Messrs. Roach and Johnston, where I had been invited to dine: while, with a number of others, I walked the verandah (or balcony) which overlooked the back yard, and the servants were crossing the same with the dinner, a kite suddenly threw itself from the corner of an opposite house, and, fixing its talons in a small boiled turkey, carried it off smoking hot to the top of the building, from whence he had descended, leaving the empty dish in the hands of the servant. Another time, I saw a kite dart down on a servant of my own, and fairly knock a plate and bason of soup out of his hands. A favourite cat, which I had while in Calcutta, was dropped into my court-yard, while a kitten, from the claws of a kite. The Hindoos have a religious veneration for them, and are said to worship there." *p.* 37—39.

CVI. SACRED BIOGRAPHY; *or, The History of Jesus Christ. Being a Course of Lectures, delivered at the Scots Church, London-Wall. By* HENRY HUNTER, D. D. *vol. VII.* 8*vo.*

DR. HUNTER is well known to the literary world, not only as the *translator* of Lavater, Euler, Saurin, &c. but also as the author of six volumes of sermons, entitled Scripture Biography, to the new edition of which the volume before us is an appendage and conclusion. The general subject is the Life of Christ, and the particular topics (as there is

no list of them) may be judged of from the following table of texts:

Lecture I. John i. 1—14.——II. Is. liii. 8.——III. Haggai ii. 6—9.——IV. Luke i. 11—40.——V. Luke i. 26—33.——VI. Luke ii. 1—14.——VII. Luke ii. 40.——VIII. Luke ii. 41—52.——IX. Luke iii. 21—23.——X. Matt. iv. 1—11.——XI. Luke iv. 13—32.——XII. Luke iv. 16—22.——XIII. Luke iv. 20—32.——XIV. Matt. iv. 12—22.——XV. Luke x. 17—22.——XVI. John ii. 1—11.——XVII. Luke iv. 38—44.——XVIII. John ii. 13—17.——XIX. John ii. 18—25.——XX. 1 Cor. xv. 35—44.——XXI. John iv. 46—54.——XXII. Matt. viii. 5—12.——XXIII. John vi. 1—14.

As a specimen we shall give a considerable part of

"LECTURE II.

"Isaiah liii. 8. *Who shall declare his generation?*

"The history of countries generally commences with a geographical account of their situation and extent; of the climate and soil; of the names and the reason of imposing such names; of the era and the means of discovery; of the original inhabitants, and of other circumstances tending either to communicate useful information or to gratify curiosity. The biographer, in like manner, in delineating the life of his prince, statesman, hero, or philosopher, usually begins with tracing his pedigree and parentage, and enables the reader to form some acquaintance with his ancestors, in order to introduce the personage himself with greater advantage and effect. But both the general historian and the biographer quickly lose themselves in research. The origin of no nation or individual can be traced up to its source. The light becomes fainter and fainter as we proceed, the object is rendered more obscure and uncertain, till time at length spreads his sable mantle over it, and we behold it no more. Who then shall declare *his* generation, who 'was in the beginning with 'God, by whom all things were 'made, and without whom was not 'any thing made that is made.'

"We are advancing, men and brethren, upon holy ground; ground sacred as Eden's blissful plains, as the region which surrounded the bush that burned with fire, as Sinai's awful summit. Borne aloft on the pinions of the celestial dove, we are aiming a bold adventurous flight into the heaven of heavens, to expatiate through the boundless regions of eternity, to contemplate objects which 'angels desire to look into,' to search into the 'great mystery of godliness,' to lose ourselves in seeking 'to know 'the love of Christ which passeth 'knowledge.'

"We are going to attempt a delineation of the Life and History of Jesus Christ the Saviour of Men. My heart fails at the thought of the task which I have undertaken; my tongue cleaves to the roof of my mouth. Spirit of Grace establish thou my heart—

'——O thou my voice inspire,
'Who touched Isaiah's hallow'd lips with fire!'

"The question of the prophet which has now been read, and which suggested the idea that we mean to pursue through this Lecture is interwoven with a variety of pointed and striking predictions which, whether taken separately or in their combination, can apply only to one person; and who that person is, no doubt can possibly be entertained when we consider, that this is the very passage of Scripture to which Philip the Evangelist was providentially directed, as a text for 'preaching Jesus,' to the Ethiopian Eunuch. I shall not employ any part of your time in detailing the various opinions which have been entertained respecting the meaning of the passage in general, or the precise import of the term 'generation' in particular. The question appears simply to be a bold defiance given to all created wisdom to investigate, to unfold the generation, the origin, the essence of that wonderful person concerning whom such singular circumstances and events are predicted; it amounts to a strong and positive affirmation that it is impossible to declare Him as he is, to trace his existence through the successive periods of duration up to its commencement, as you may do that of a mere man from the moment of his birth, or through a series of ancestors. What, in this view, is the obvious doctrine of the text? That the generation of Him whom the Spirit of prophecy, and the corresponding history represent as an innocent, patient, vicarious sufferer, extends beyond the sphere of created nature, eludes pursuit, spreads the glory of eternity around it, and

conceals it from mortal eyes. It is worthy of remark, that the genealogy of our blessed Lord's humanity is more clear, and distinct, and extended than that of any other person. Two several Evangelists have declared it, pursuing it, through two different but parallel channels, up to Abraham, and from him up to the common Father of the human race. In this respect, 'the Spirit himself helpeth our infirmity;' and he who by the mouth of Isaiah seems to forbid and defy all inquiry, by the pen of Matthew and Luke makes a clear and full discovery, and enables us to trace the pedigree of Jesus Christ, like that of any other man. It is the peculiar privilege of the sacred volume to unfold the real history of human nature, of the globe, of the universe, to follow nature up to the hour of her birth, to declare 'the 'generations of the heavens and of 'the earth when they were created; 'in the day that the Lord God made 'the earth and the heavens;' to exhibit the first man Adam in the plastic hands of the Creator springing out of the dust of the ground, and, inspired with the breath of life, becoming 'a living soul.' The same inspired volume represents to our attention one person, and one event, as of peculiar importance; as pervading, influencing and affecting the whole course of Nature and Providence; as contemporary with every generation of men, as looked unto and longed for by successive ages. In order that the truth of God might be fully justified, and have its complete effect, the relation in which this illustrious person stood to those who had received the promises of his coming, is distinctly ascertained and minutely described; so that at every period of the world we can say, lo, He is here, and lo He is there. But the inspired volume likewise represents him as *before* all and *above* all. If therefore this book be a revelation from heaven, it must contain real and important truth, and that truth clothed in plain, simple and intelligible language; we must perceive, of consequence, in the 'man of sorrows and 'acquainted with grief,' a person whose generation no one is able to declare, who is 'before all and by 'whom all things do consist:' whom all the angels of God are commanded to worship, 'the heir of all things,' by whom the worlds were made and are upheld, whose 'throne is for ever 'and ever:' in one word Christ Jesus, 'who is over all, God blessed for 'ever.'

"You are well aware that the doctrine which we wish to establish is in the present day violently opposed; and while it is maintained in this place, it may be perhaps in the next street the subject of profane mirth, or of serious argumentation. Thinking as we do, we will not enter the lists of controversy. We will not employ your time, nor endeavour to enlist your passions, by running down one name, party or opinion, and exalting another, but will simply and humbly, though at the same time, firmly and unreservedly, propose for your instruction and improvement, what appears to be the meaning and object of Scripture; and, considering the divinity of our Lord and Saviour Jesus Christ as the first leading object of all revelation, we will uniformly bring it forward in every discourse. If therefore these exercises are at all frequented, or attended unto, it will be by such as expect, and are well pleased, to hear of the great Mediator between God and man, the Man Christ Jesus, in his original, everlasting, unchanging glory, and in his humiliation, as the son of man, to the form of a servant, to the death of the cross, a propitiation for sin. To this, we trust, *not unknown* God, our altar is erected and dedicated, and on it we would again present our whole selves a living sacrifice unto the one true God, and 'our Saviour Jesus 'Christ, to whom be glory for ever 'and ever'."

"'Who shall declare his genera-'tion?' Incapable thou art, O man, to trace back the short and slender thread of thy own existence and descent. Thou mayest have some faint recollection of weak and dependent childhood; of a father's early care, and of a mother's tenderness; of the amusements, the companions, the solicitudes, the sorrows and joys of thy boyish days. But all beyond is a blank; to thee creation began a few years ago; the second or third, at most, of thy own immediate progenitors, is blended with the men who lived beyond the flood. We are ignorant of and unknown to each other. How much more so are the men of distant nations and of times

more remote? But family tradition, national record, the inspired page can supply the want of personal knowledge, can carry us back to departed forefathers, and bring them down to us. But what recollection, what tradition, what record, can carry us beyond the birth of nature, can convey us to a state of existence previous to the lapse of time? Now the person of whom the prophet speaks, as we saw in the preceding lecture, is *the* WORD who spake all things into existence, who built the world, who spread the flood, who set time a flowing, who 'breathed into man's nostrils the 'breath of life.' Who then of the sons of men, which of the angels of God shall declare the generation of him who made them what they are, who placed them in their stations, who prescribed to them bounds which they cannot pass? The slightest detail of nature, O man, presents a mystery which thou canst not solve, a world which thou canst not comprehend unto perfection. That seed cast into the ground cannot be 'quick-'ened except it die;' canst thou declare the generation of this insect, to day a butterfly, yesterday a moth, the third day a mere lifeless incrustation, and presumest thou to explain the great mystery of godliness, 'God 'made manifest in the flesh;' at so many different times, in such divers manners made known unto the fathers by the prophets; and in these last days unveiled to us in the person of the Son, the brightness of his Father's glory, and the express image of his person? We repeat the question, understandest thou, and art thou able to unfold the union that exists in thy own frame, between the clay tabernacle and the immortal mind; earth and heaven blended in thine own person? And shall 'it be thought 'a thing incredible,' that he who, in the uninterrupted course of his providence, produces this union which every one is conscious of existing, though no one is capable of explaining, should form other combinations, unite other natures, to declare his power and manifest his glory? Wherefore should 'it be thought a thing 'incredible,' that he who unites himself to every one of us, through the medium of reason and conscience, for carrying on the plan of nature, should have united humanity to himself in the person of the Redeemer, in a manner still more incomprehensible, for perfecting the plan of redemption? Shall I reject as untrue or absurd whatever I do not clearly understand or am unable perfectly to explain? The consciousness which I have of my own being must be renounced then among the first, and every thing within and around us must be reduced to darkness, doubt, and uncertainty.

"Blessed Jesus, we cannot declare thy generation, and would not be wise above what is written, but we adore in silent wonder, we rejoice that 'the Word was made flesh and 'dwelt among us,' and that men 'be-'held his glory, the glory as of the 'only begotten of the Father, full of 'grace and truth.' We rejoice that what we know not now we shall know hereafter. Suffice it now that 'we 'see Jesus, who was made a little 'lower than the angels, for the suf-'fering of death crowned with glory 'and honour, that he by the grace of 'God should taste death for every 'man:' that 'it became him, for 'whom are all things, and by whom 'are all things, in bringing many sons 'unto glory, to make the Captain of 'their salvation perfect through suf-'ferings.' We can form no conception of a state pre-existent to this frame of nature, for imagination itself must draw its ideas from reality; and to give scope to a faculty so fantastical, in treating a subject of such high moment, were presumptuous and profane. Let us reply then to the prophet's challenge, with the modesty and humility becoming creatures so ignorant, so limited, and so imperfect. We presume not to explore the records of eternity, to pry into the counsels of peace, to measure the infinite Jehovah, his nature, his decrees, his operations, by the contracted line of our finite understanding; but, taking Scripture for our instructor and guide, we will with reverence and joy contemplate the manifestation of the Son of God in the likeness of man, the mystery of the incarnation, his generation as one of our brethren. In the next lecture therefore, if God permit, we will endeavour to lead your attention to some of the remarkable circumstances which immediately preceded the birth of our Lord and Saviour Jesus Christ.

and which give celebrity and notoriety to that illustrious event, and mark the interest which eternal Providence took in it, and the importance thereby stamped upon it to every serious and reflecting mind.

"We conclude at present, with suggesting from what has been said, and from every view which is given us in Scripture of the person of the Saviour, that there is spread around it at once an effulgence that dazzles and repels, and a mildness and simplicity which composes and attracts. Is he spoken of as a man, we are sent to Bethlehem to behold a babe wrapped in swaddling clothes, to Nazareth to converse with the carpenter's son, to Cana of Galilee to join with him in the innocent festivity of a marriage solemnity, to Bethany to witness the endearments of private friendship, to Gethsemane to sympathize with the agonizing mourner, to scenes such as daily occur in human life; but we are never left long to consider a mere man in situations and employments like our own, a man of like passions with ourselves; the glory of the Lord arises, the Son of God stands confessed, a generation not to be declared, a power that nothing can resist, at which devils tremble, which winds and seas obey, to which death and the grave are subservient. He speaks as never man spake, legions of angels are continually on the wing to minister unto him. Prophecy and history represent him in the self-same lights, in alternate humiliation and majesty, obscurity and splendor." *p.* 21—31.

CVII. TRAVELS *through Germany, Switzerland, Italy, and Sicily. Translated from the German of* FREDERIC LEOPOLD COUNT STOLBERG. *By* THOMAS HOLCROFT, *in Four Vols. 8vo. a new Edition, embellished with descriptive Copper Plates.*

THE former edition of this was noticed in our first volume, notwithstanding which we think the following additional extracts from this new edition will not, we presume, be found uninteresting or unentertaining.

To the first volume is prefixed a map of Italy. The four first letters are written from Pempelfort near Dusseldorf; and while the Count was staying in this place a timber float passed upon the Rhine, of which he gives the following account in the 3d letter.

"A timber float having been announced, we went yesterday in the afternoon to Dusseldorf to see it; for which purpose we hired a boat, and rowed up the Rhine. The spray of oars was seen from far, and we presently discovered a swimming village; for such is the appearance of the wooden huts that are built on the float.

"There are four floats that go every summer from Andernach to Holland. Each is about a thousand feet long, and a hundred and thirty wide. The number of the floatmen is four hundred and fifty. The rapidity of the stream, and the bulk and unwieldiness of the float, make the navigation dangerous. The passage, if good, will be from six to seven days; but if the water be low and the wind violent and adverse, it may be as many weeks. Several anchors are carried, and the float lies at anchor every night. In the evening the anchors are taken into the boats and brought to the shore. The strong motion of the float drags them at first; but this motion slackens, and the float at last becomes stationary.

"The worth of the wood, of which the float is composed, is estimated at five hundred thousand florins. The toll it pays is heavy. At Dusseldorf it amounts to a hundred and sixteen pistoles; at Kaisersworth, which is likewise a town palatine, eighty pistoles; and the Prussian tolls are still more severe.

"The daily maintenance of the floatmen is estimated at upwards of a hundred rixdollars. The pay of each man for the whole voyage is only five rixdollars. Having arrived at their place of destination, they form themselves into parties of seven each, club their pay, and then shoot for the whole, and the losers are obliged to beg their way home.

"The good cheer of the floatmen during the voyage delights and well repays them for their hard labour. We saw fat oxen on the float, and were informed that one was slaughtered daily. The cabin of the master is as spacious as that of the captain of an eighty gun ship. The wood of

the float is chiefly for the use of flooring and carpenters." *p.* 15—17.

From Pempelfort our traveller passes through Frankfort on the Main, and we stop with him at Karlsruh to view two curious pieces of mechanism, and to give a biographical sketch of a young mechanic. "Counsellor Böckman has very kindly shewn us his instruments for the promoting of mechanical and experimental discoveries, and explained their uses. He possesses a large astronomical clock, constructed by the reverend pastor Hahn, which not only contains the common divisions of time, but has likewise divisions of ten, of a hundred, and of a thousand years. The spectator contemplates with pleasure the contrasted quick motion of the second hand and the thousand year hand, which turns on a small dial plate not larger than that of a Parisian watch. The progress of the latter in fifty years is very small, so that its motion is imperceptible. The ten, hundred, and a thousand year hands are not a mere display of the art of the maker, they are of great use; for on the large dial plate, which contains all the lesser, the globes are described, and the progress of the stars denoted, so that the hands, by their combining motions, display the variations, positions and appearances of the earth and the heavenly bodies. We saw a watch made by Mr. Auch, of Stutgard, a scholar of the minister, Hahn. He is only six-and-twenty, yet, in the opinion of some, he already surpasses his master. This watch contains the divisions of time, from a second to a century. On the opposite side, on a clouded azure ground, is seen the course of the sun and the moon, with its nodes and eclipses. The artist means to improve this watch, and describe the course of Venus as a morning and an evening star. The price of the watch is only three hundred rixdollars, which is but about half the sum paid for an English time-keeper, and which does not describe the course of the heavenly bodies.

"This artist has likewise constructed an arithmetical machine, that works the most difficult questions with incredible expedition by the aid of a comprehensive table; in about five hours he worked all the sums, from eleven times eleven to one hundred and sixteen times a hundred and sixteen, while an expeditious writer could scarcely copy the products fast enough *.

"Mr. Auch is now (1790) five-and-twenty years old, and is the son of a peasant of Wurtemberg. When a child about the age of four or five, he often rose with the sun, and diligently employed himself in mechanical pursuits. He conducted water through tubes of elder; dug wells; made conduits of quills; and about his sixth year made a pendulum clock from shingles, with a kind of English cogs, which would go tolerably for a quarter of an hour. In his tenth year he wished his school-master to teach him arithmetic; in which request he was not indulged. At eleven, he was permitted to stand in a corner, while the teacher heard the other scholars their lessons, all of whom he soon excelled, and was often cited by the master as an example, and as capable of working sums too difficult for the other pupils. His father wished to bind him apprentice to a barber, but for this the boy had no inclination.

"At last he was brought acquainted, by his own pastor, with the Rev. Mr. Hahn, at Kornwestheim, near Ludwigsburg, who found in him a scholar as apt to learn as he was thankful for instruction. He afterwards quitted his teacher, and resided at Vaisingen, a small town in the province of Wurtemberg, where he married, and lived highly respected for his talents and his morals. He employed his leisure hours in reading, much to the improvement of his heart and understanding. Astronomical knowledge was that which he most eagerly endeavoured to acquire. He constructed a meridian line for himself, with other necessary astronomical instruments, and began, with great ardour, to observe the motions of the heavenly bodies, proceeding to draw ingenious plans, to simplify astronomical watches, and the whole system of the universe.

"I have the less difficulty in sending you these anecdotes of a living artist, because I think it highly probable that this young man, who has

* The above particulars, and what follows of his life, are to be found in an essay by professor Böckman, inserted in the first part of the second volume of the *Journal der Physick*, published by Dr. Gren, professor at Halle, 1790.

already displayed so much genius, will hereafter make very valuable discoveries." *p.* 51—55.

From Karlsruh our traveller journies through Ulm, Lindau, and Constance, describing each place, and the surrounding country, as he proceeds, particularly the fall of the Rhine. He enters Switzerland with these reflections: "About a league before we came to Schaffhausen, we saw the Rhine in the valley, among woody shores, strongly coursing its clear waves of emerald green, after having refreshed itself in the lake of Constance. The top of a hill, in the forest over this stream, divides the German empire (there no longer German) from Switzerland, half a league before we come to Schaffhausen. No longer German!

"No!—by the sacred waves of the Rhine, which rises among the mountains of our more free allies; and which, watering the plains of the Batavians, lovers of liberty, empties itself into the sea; no: our brethren of these hills, and our brethren of these plains, are no longer German, because they would no longer endure the yoke of tyranny. We contemplate them with respect; yet may they never forget their origin! We cast a retrospective look of admiration over their dark valleys, with a hope that the time may come when the clouds that envelope our own hills shall disappear. Here and there, where and when it shall be necessary, may the mountains be visible! If they portend storms, they likewise portend fertility. But oh, never may Germany, like France, mistake the brand of exterminating discord for the fire of heaven! With such a deluge may her parched plains never be fertilized!" *p.* 84, 85.

After repeating their visit to the fall of the Rhine, they proceed on their journey by Eglissau, and observe, as they travel in this country, that "the same beneficent marks of prosperity which distinguish the town are visible in the country. The people, well fed, well clothed, laborious, and cheerful, live in roomy, clean, and airy houses. Their fields have the appearance of gardens, by which they are the more strikingly contrasted with the wild beauties of surrounding nature.

"As we travelled through them we suddenly perceived the pleasant town of Zürich built in a fruitful valley, and arriving there notices the attention of the government to the convenience of the inhabitants, and describes the nature and mode of government. Lavater took us the day after our arrival to a public walk, which, some years ago, was laid out on the south-east side of the town. There are high terraces among these walks. These, and their various prospects, some gently rising towards the hills, some to the lake, discovering the situation of Zürich, the lake beside which it is built, the Limmat, and the water sluice, make this a charming place. Those liberal expences, which characterize a free people, are incurred here as well for the profit as the pleasure of the burghers. The ingenious author, whose acute and just remarks have from the lines of the face pointed out the propensities of the man, maintains that the police of a town may be known from its pavement. It is natural that free citizens should equally consult their convenience and their advantage; and where the government is in one, or in many, it would be equally advantageous to the one, or the many, were the enjoyments as well as the necessities of the whole their undeviating rule of action. A standing army, a brilliant court, a thousand expences of never satisfied caprice, and a vain and ruinous luxury, exhaust in many kingdoms the riches of their impoverished lands, but do not give happiness to their inhabitants. The fountain, which should water the fields of the farmer, is made to rush through the brazen throat of a dragon, or the marble breast of a mermaid, and is the token of a royal garden, the gates of which are shut upon the citizen, by whose labour and at whose expence it has been constructed.

"In these cantons, where the expence is so trifling, the state is rich. The walks I have described cost above a hundred thousand florins. A wise government estimates the advantage which poor day labourers derive from works like these. Zürich is wealthy by the wisdom of its economy. It expends great sums for the benefit of the country. Its buildings and public institutions are becoming the dignity of a free town. Patriotic simplicity ornaments the regulated welfare of the happy burgher.

"In theory, the government of the town is that which the antients called aristocratic, but which the moderns continually confound with democracy. Each burgher has equal rights; and the officers of administration are chosen by their fellow citizens, among such as are supposed to be the most capable. The government of the canton is an oligarchy, which government the moderns unjustly call aristocracy; for the country people are excluded from all share in the administration. The municipality consists of thirteen companies, only one of which is noble. Twelve men are chosen from each company, and constitute the great council; these again choose the little council, which is composed of fifty men, who are added to and complete the great council. The small council is most respected, and may be considered as a more select body. To the half of the small council the administration of affairs is committed, and in six months the other half comes into office; so that in half a year the first burgo-master yields to the second. The election is annual, but the custom is to re-elect the same members. The commission of some crime only can exclude a member of the great council; but each member of the great council has a right, when any of the little council has been guilty of a misdemeanour to propose another. The proposition having been made, the votes are collected, and he who has a majority is chosen. Such is the confidence which these people place in their great council, and on which the calm of the city depends; for, as they trust all the administration to the little council, it was wise to subject the powerful members thus annually to the superintendance of the great.

"Alliances, war, and peace, depend upon the collective voice of the citizens; but they cannot assemble without first having been summoned by the burgo-master. People that are truly free do not feel the irritating necessity to interfere upon all occasions. They know that the mind of the mechanic is deficient in the knowledge necessary for the administration of public affairs. This discretion, confirmed by the happy experience of undisturbed felicity, originates in the custom which continues the members of the great council in office for life, though for form's sake they are annually chosen. This annual choice is no more than a solemn ratification. Nothing disturbs the tranquillity of a state more than frequent elections, as the sagacious Burke, one of the greatest statesmen of our times, in his excellent pamphlet against the French revolution, has so clearly shewn.

"Actions for debt are determined by the municipal court. The ecclesiastical court consists of laymen and divines. Every other kind of suit, between burgher and burgher, comes before the little council, with an appeal, however, lying to the great." *p.* 93—97.

"It is very difficult, and almost impossible for a foreigner to become a burgher of any canton. At Zürich, the first year of every century, a foreigner is made a burgher; but his descendants cannot be of the council till the century following. The present members of the council are all branches of families that have enjoyed these privileges these three hundred years. Most of the burghers of Zürich can boast of this honour, so few have the admission of foreigners been." *p.* 99.

"The people of Zürich have an old custom, which they have probably derived from the wisdom of their ancestors. If married people, in spite of remonstrance, persist in a desire to separate, they are confined for some weeks in a chamber of the council house, in which there is nothing but a small bed, a stool, and a table. Their food is served on one dish, with one plate, one knife, one fork, and one spoon. Change of place, privation, and the sociality that arises from the necessity of mutually aiding each other, have frequently, before the time of probation has expired, so reconciled them to each other, that they have renounced all thoughts of parting, and have lived peaceably together till death." *p.* 130.

Leaving Zürich, the journey is pursued by a tolerably steep road to the Albis. "On this hill drivers usually stop to give their horses breath: we took advantage of this, and mounted to the place called the high watch, which stands on the top. This is one of the heights from which fire signals are given, a practice common in Switzerland on any extraordinary occasion, by which the confederates are

warned. As soon as one fire is seen, the next is lighted; and in a few hours all the watch heights in Switzerland are in a blaze, so that within four-and-twenty hours all the levies of the confederates are under arms. Diligent and peaceful as bees, who extract the honey from scattered flowers, these noble people live among their mountains; but no less watchful than the bee, their sting for those who disturb their nest is to be feared. Whoever have attacked them have repented of their temerity." *p.* 131, 132.

The places on the road to Lucerne are particularly described, with the manners of the people, whose hospitality and generosity are noticed in terms of high commendation. Much is said in this letter concerning the celebrated William Tell, whose name is still in the mouths of children, and whose memory is perpetuated by the erection of a chapel in the place where he escaped from the tyrant Gesler; another where he shot him, which has these lines over the entrance:

"Here the arrogant Gesler was shot by Tell:
And the noble freedom of Switzerland took birth.
But how long will it endure?
For ever, did we but resemble our forefathers." *p.* 158.

and another at Bürgli, the place of his residence. Over the entrance is an inscription thus translated: "On the place where this chapel stands, formerly lived William Tell, the true saviour of his country, the honoured author of its freedom. In thankfulness to him, and in honour to God, this chapel was built. It is dedicated to Saint William of Roehli and Saint Sebastian. On each side are the following:

"Let us be just, united, and virtuous, and our freedom will be secure.

"Thankfully, and for ever, remember the day that made you free.

"In the chapel, over the altar, the dial plate of a clock is painted, with a hand, which is significant of concord, pointing to the hour one, under which are these lines: Freedom will endure as long as it shall be one o'clock by this dial." *p.* 168, 169.

Prefixed to this letter is an engraved view of the Grütlin Matte, a steep place on a height beside the lake, covered with verdure, grass, and foliage. Here there is a spring, by the side of which the three great men, Werner von Staufacher, from Schweitz; Walter Fürst, from Uri; and Arnold von Melchtahl, from Unterwald, made a solemn oath to give freedom to Switzerland. This oath was taken in the year 1307; and in the new year's night of the following year, 1308, all the castles of the *Zwingherrn* were burnt. *p.* 171.

From Lucerne the Count and his family pursue their journey to Thun and Berne, and having travelled to Zofingen, is engaged by the appearance of the fertility of the country, observing that "the country round Zofingen is famous for meadows. Never have I beheld the art of watering meadows brought to so much perfection as here. An acre of meadow land is generally sold for a thousand rixdollars. A good soil, industry well directed, and freedom enjoyed, under a government wise, mild, and limited by fixed laws, raise the people of Berne to a high degree of visible prosperity.

"Farmers of most countries, are reproached with an obstinate perseverance in their old method of tillage, however bad, after a better has been discovered. In Switzerland the practice is the reverse. They examine the nature of the soil, and how it will be most productive; and, as they sow and reap only for themselves, and are unrestrained and free from the vexation of taxes, which other farmers think would be equally reasonable and natural, they can wait the result of any new experiment. Hence it follows that they have more understanding than the farmers of other countries. But does it not likewise follow that other farmers are misled by those oppressions from which the first are free? Whoever would contemplate the blessings which result from the full enjoyment of the produce of the earth, must visit the fertile districts of Switzerland." *p.* 176, 177.

The following description is represented by an engraving.

"As soon as we came to the village of Lauterbrunn, we alighted and went to the Staubach. This waterfall rushes down a wild rocky declivity, nine hundred feet high, which is overgrown with brushwood. Here the full stream rolls tempestuously. As

it falls, the pillar of water disperses into a fine rain, which does not descend perpendicularly, but yields a little to the wind. It then meets with a projecting scaffold of rock, and a part runs down its sides in single streams, while another part dashes below in clouds, and covers the green turf with its spray.

"The path is somewhat difficult, from the water overflowing the stone, and from the black flints. The morning sun formed a broad rainbow in the nether cloud of the stream; and as we came nearer we saw a round and complete circle, which beamed with all the colours of the iris." *p.* 193, 194.

Arriving at Berne the Count details its history, constitution, and customs, and passes on to Lausanne, from whence he continues his journey to Geneva. The history of this place, and its struggles for liberty, are particularly specified, its constitution described, and from the account of the manners and customs of this place we notice that "manners here are likewise comparatively pure. The young men are well informed; the education of the women is no less carefully attended to; and they are as celebrated for their real merit as for their charming manners. At Geneva, it is almost become proverbial to say, 'happy the children who have 'a woman to instruct them!'

"There is an excellent law of the republic which deserves notice. If a son do not pay his father's debts, which the law cannot oblige him to do, he is excluded from the enjoyment of every public office.

"The same prohibition extends to all who have not paid their own debts when demanded." *p.* 313, 314.

The remarks upon the state and manners of Geneva are thus closed. "To those who estimate the importance of a state by the extent of territory, Geneva will be deemed insignificant, but not to the philosopher. The proportion of men and states to him, is frequently in an inverse ratio: the more nearly a state approaches to the condition of a family, the more powerfully is its character unfolded, and the more pure is the play of the springs by which it is moved. Rome lost itself in its own magnitude. Athens and Sparta gave laws to THE GREAT KING, before they extended their own territories." *p.* 315.

Here the Count had an interview with *Necker*, of whom he says "he said little, but the little he did say was worthy of himself. A few excellent remarks concerning his enemies escaped him; but they were delivered in a mild, moderate, and noble manner, though without any shade of affected forbearance. A gentle glow, though scarcely visible, more than once overspread his countenance. It was a beam from the warm and intelligent heart of a great man, a spark of that fire which gives immortality to his fame, his writings, and the violence of his enemies." *p.* 322.

We cannot dismiss the accounts of this place without extracting the following remarks: "When I was first at Geneva, sixteen years ago, the spirit of republicanism would not endure any theatre in the city. In the year 1782, the constitution being very aristocratic, France had sufficient influence to introduce a company of players. Since that time cards have likewise become common. Both are continued, though the old constitution is restored; but both draw the attention of the citizens from the discussion of the principles of freedom." *p.* 324.

"Unhappy people! how are they continually turned aside from the truth, by the cold rules and institutes of their philosophers, poets, and players! among whom the tender feeling soul of Racine himself is often untuned, who, thinking themselves possessed by the spirit of freedom, prattle of moral and political regeneration; and whose lawgivers, leaving Fenelon and Montesquieu in neglect, erect statues to the memory of Voltaire!" *p.* 325.

From Geneva the Count pursues his journey to Turin, entering the dutchy of Savoy about a quarter of a league from Geneva. He gives a description of the accommodations in Savoy, and says, "The industry with which the fields of Savoy are cultivated is wonderfully contrasted with the uncleanliness of their inns. That which was found in the evening, at La Chambre, was rather more uncleanly than is usual, even in this country. The staircase that leads to the chambers is usually narrow and dirty; and the chamber itself generally contains large stoves, with three canopy beds, the dust of which does not appear for years to have been

disturbed. You shrink back with disgust when you look at the old tattered dirty-coloured coverlid; and the rest of the furniture corresponds with that of the bed. A large chimney is the most agreeable thing in the apartment. Fortunately the cooking is not so bad as might be expected. If, however, you wish to eat with an appetite, you must take care not to cast your eye toward the kitchen. Neither will you be much tempted to examine the waiting maid, who is generally as like the Spanish beauty, Maritornes, which Cervantes has described, as one drop of foul water is to another. However, they are very diligent, and do any thing they are bid with a good will." *p.* 331.

Genoa is the next place noticed. The Count, as in all the places through which he passed, notices the history, government, buildings, &c.; and in viewing the paintings of the palace, introduces a view in which the mind is relieved in the survey.

"The whole haven, and beyond that the Mediterranean, are seen from a high and large balcony of this palace. The roofs of the houses of Genoa are not flat, but are covered with slate a little elevated. The palaces have open large balconies, on which the possessors may enjoy the fresh air, surrounded by flowers and orange trees. After having been examining numerous pictures, the quick succession of which is injurious to the pleasure they give, you feel a desire again to taste undisturbed the fresh air; and the prospect of great nature, as she is, revives the heart. Of her we were not easily wearied. We returned from the works of art, like a child from its doll to the arms and lap of a kind caressing mother." *p.* 403.

The Count visited the gallies, of which and the slaves he says, "We have visited the haven where the gallies lie, beside which there are shops, where the Turks, who are enslaved, send all kinds of wares; coffee, chocolate, sugar, distilled water, pipes, tobacco, slippers, and straw mats. They are suffered to go free in the haven, but must not walk through the city, except chained two and two, and under the guard of an overseer. In this manner they offer their wares to sale in the city, and particularly red and yellow slippers. At night they are obliged to sleep on board the gallies. Those prisoners that have been condemned to the gallies for their crimes are much more rigorously treated than the Turks, who are justly considered only as prisoners of war; the latter therefore can only purchase their redemption; the others are sentenced to the gallies for a certain number of years, equivalent to the greatness of the offence. None but great criminals remained fettered on board the gallies. Six months in the year the prisoners are at sea. They are, beyond all comparison, better treated than the galley slaves of the French. I spoke with several of them, and the only complaints I heard were of their cold stations in winter nights on board the gallies, and of their food. Their daily allowance is two pounds of bread and three ounces of large beans.

"During the six winter months they are in harbour, and often have an opportunity of earning some trifle in the city. They are seldom, and but for a short time, put to labour at public works. The Turks do not easily obtain their freedom; probably because they have no intercourse with their relations, or that they want connections in Genoa. They purchase their own redemption with the money which they earn during their imprisonment. Some of them have been prisoners from thirty to forty years, and these must either have been indolent or ignorant of trade." *p.* 410—412.

Of the number of beggars in Genoa it is remarked, "I have no where seen such a multitude of beggars as in Genoa. What is most remarkable, they scarcely ever address themselves to the Genoese, but to strangers only. The number of the lame and blind is uncommonly great. A foreigner is followed by beggars in every street; and he meets them again in the churches, and on the steps before the church. It is no uncommon thing to find in the church a beggar, all in rags, who will name you the master who painted each picture, point out the best place from which you may examine it, nay, frequently detail the subject of the painting, and relate its whole history."

This volume contains thirty-six letters, in the last of which we find the Count at Pavia. *p* 413, 414.

(*To be continued.*)

CVIII. SERMONS. *By* WILLIAM JAY, 8vo.

THE author of these sermons is, we understand, the same gentleman whose name was honourably mentioned, in the Notices to Correspondents, in the last number of the British Critic, as a respectable Dissenting Minister at Bath.

The subjects of these discourses are as follow:

I. Mistakes concerning the Number of the Righteous, Rom. xi. 2—4.——II. The Triumphs of Patience, Rev. xiv. 12.——III. Vows called to Remembrance, Gen. xxxv. 1—3.——IV. Nature of Genuine Religion, Ezek. xi. 19, 23.——V. The Young admonished, 1 Kings xviii. 12.——VI. The Gospel demands and deserves Attention, Mark iv. 23.——VII. The Sufferings of our Saviour necessary, Heb. ii. 10.——VIII. The Condemnation of Self-will, Job xxxiv. 33.——IX. The Secure alarmed, Amos vi. 1.——X. On Progress in Religion, Josh. xiii. 1.——XI. Privileges of the Righteous, Ps. lxxxiv. 11.——XII. Conditions of Christians in the World, John xvii. 15.

Our extracts will be taken from Sermon II. and VI.

SERMON II.

The Triumphs of Patience.

Here is the Patience of the Saints, Rev. xiv. 12.

"Did you ever observe, my brethren, the exclamation of David?—'Mark the perfect man, and behold 'the upright, for the end of that man 'is peace.'—A religious character is an object truly wonderful, and interesting; there is something in him worthy of peculiar notice and regard. David indeed fixes the mind on one article only, and calls upon us to consider his 'end'—but his way is as remarkable as his end; his life is as deserving of attention as his death; and it is pleasing and useful to observe him in every relation, to pursue him through every condition—and to admire those excellencies which unfold themselves, and operate as proofs of his origin, and pledges of the 'glory, and honour, and immorta-'lity,' to which he tends.'

"Hence we endeavour to excite you to contemplate successively his various features. Sometimes we have placed him before you as convinced of sin—at other times as exercising faith on our Lord Jesus Christ.—You have lately seen him 'rejoicing in the 'hope of his calling.'—This morning he appears among his 'brethren and 'companions in tribulation,' distinguished by the possession and triumphs of patience.—'Here is the 'patience of the saints.' We shall delineate the character of saints,—explain the connection there is between saints, and patience,—and specify some cases in which their patience is to be rendered illustrious, so as to produce the exclamation—'Here is the patience of the saints'." *p.* 31, 32.

As a specimen of the author's talents we give the third part of this discourse.

"Part III. To specify some cases in which the patience of the saints is to be rendered illustrious and striking. We shall mention three. The first concerns provocation—the second affliction—the third delay: here patience is necessary; and here we are to behold its triumphs.

"First, it is to be displayed in bearing provocation, 'It must needs be 'that offences will come.' Our opinions, reputation, connections, offices, businesses, render us widely vulnerable. The characters of men are various, their pursuits and their interests perpetually clash. Some try us by their ignorance, some by their folly, some by their perverseness, some by their malice: there are to be found persons made up of every thing disagreeable, and mischievous, born only to vex, a burden to themselves, and a torment to all around them—Here is an opportunity for the triumph of patience: here is a theatre on which a man may exhibit his character, and appear a fretful, waspish reptile, or a placid, pardoning God—We are very susceptive of irritation; anger is eloquent; revenge is sweet: but to stand calm and collected—to suspend the blow, which passion was urgent to strike—to drive the reasons of clemency as far as they will go—to bring forward fairly in view the circumstances of mitigation—to distinguish between surprise and deliberation, infirmity and crime—or if an infliction be deemed necessary, to leave God to be both the judge and the executioner—This a christian should labour after.—

"His peace requires it. People love to sting the passionate: they who are easily provoked, commit their repose to the keeping of their enemies: they lie down at their feet, and invite them to strike. The man of temper places himself beyond vexatious interruption. 'He that hath 'no rule over his own spirit, is like a 'city that is broken down and without 'walls,' into which enter over the ruins, toads, serpents, vagrants, thieves, enemies—while the man, who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose.

"His wisdom requires it. 'He 'that is slow to anger is of great un-'derstanding: but he that is hasty of 'spirit exalteth folly.' 'Anger rest-'eth in the bosom of fools.' Wisdom gives us large, various, comprehensive, sailing-round views of things: the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to soften severity. Such is the meekness of wisdom. Thus candour is the offspring of knowledge.

"His dignity requires it.—'It is 'the glory of a man to pass by a trans-'gression.' 'Be not overcome of 'evil, but overcome evil with good.' The man provoked to revenge, is conquered, and loses the glory of the struggle; while he who forbears, comes off victor, crowned with no common laurels: 'he that is slow to 'anger is better than the mighty: 'and he that ruleth his spirit, than he 'that taketh a city.' A flood assails a rock, and rolls off unable to make an impression; while straws, and boughs are borne off in triumph, carried down the stream, and driven, and tossed.

"It is also required by examples, the most worthy of our imitation. What provocations had Joseph received from his brethren? but he scarcely mentions the crime, so eager is he to announce the pardon: 'And 'he said, I am Joseph your brother, 'whom ye sold into Egypt: now 'therefore be not grieved, nor angry 'with yourselves that ye sold me hi-'ther; for God did send me before 'you to preserve life.' Hear David: 'They rewarded me evil for good, 'to the spoiling of my soul. But as 'for me, when they were sick my 'clothing was sackcloth: I humbled 'my soul with fasting, and my prayer 'returned into my own bosom. I 'behaved myself as though he had 'been my friend or brother: I bowed 'down heavily, as one that mourneth 'for his mother!' View Stephen, dying under a shower of stones: he more than pardons, he prays; he is more concerned for his enemies, than for himself; in praying for himself, he stood; in praying for his enemies, he kneeled; he kneeled and said, 'Lord, lay not this sin to their 'charge.' A greater than Joseph, or David, or Stephen, is here.—He endured every kind of insult: but 'when he was reviled, he reviled not 'again: when he suffered, he threat-'ened not; but committed himself 'to him that judgeth righteously.' Go to the foot of the cross, and behold him suffering for us, 'leaving 'us an example that we should fol-'low his steps.' Every thing conspired to rendered the provocation heinous, the nature of the offence, the meanness and obligations of the offenders, the righteousness of his cause, the grandeur of his person: and all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword. The sun resolved to shine on such criminals no longer. The rocks asked to crush them. The earth trembles under the sinful load. The very dead cannot remain in their graves:—He suffers them all to testify their sympathy, but forbids their revenge: and lest the Judge of all should pour forth his fury, he cries, 'Father, for-'give them, for they know not what 'they do.'—'Here is the patience of a God.

"Secondly, Patience is to be displayed in suffering affliction. 'Man 'is born to trouble, as the sparks fly 'upward;' and so far are the saints from being exempted, that we are told 'many are the afflictions of the 'righteous.' We shall not describe them: we have only to inquire after the temper with which they are to be borne. It is not necessary to be insensible; there's no virtue in bearing what we do not feel: grace takes away the heart of stone, and patience does not bring it back. You may desire deliverance; but these desires will not be rash, insisting, unconditional; but always closed with 'never-

'theless, not as I will, but as thou 'wilt.' You may employ means to obtain freedom; but these means will be lawful ones. A suffering Christian may see several ways of release, but he seeks only God's way. 'He who confined me shall bring me 'forth; here will I stand still to see 'the salvation of the Lord, which he 'will shew me.' He would rather endure the greatest calamity, than commit the least sin: and while the affliction remains, there is no rebellious carriage, no foaming expressions, no hard thoughts of God, no charging him foolishly. He calmly acquiesces in a condition, of the disadvantages of which he is fully sensible: his patience keeps him in the medium between presumption and despair; between despising 'the chas-'tening of the Lord, and fainting 'when rebuked of him;' between feeling too little and too much.—Here then is another field, in which patience may gather glory. Affliction comes to exercise our patience, and to distinguish it. 'The trial of 'your faith worketh patience;' not only in consequence of the divine blessing, but by the natural operation of things; use makes perfect, the yoke is rendered easy by being worn, and those parts of the body which are most in action, are the most strong and solid. And therefore you are not to excuse improper dispositions under affliction by saying, 'It was so 'trying, who could help it?' this is to justify impatience by what God sends on purpose to make you patient: be assured the fault is not in the condition, but in the temper. Labour therefore to display this grace in whatever state you are, and however afflicted you may be. Impatience turns the rod into a scorpion. Till you wipe your eyes from this suffusion of tears, you cannot see what God is doing; and while the noisy passions are so clamorous, his small still voice cannot be heard.—Suppose you were lying on a bed of pain, or walking in the field under some heavy affliction; suppose you were alone, and heard a voice which you knew to be the voice of God.—'Do not imagine your case is singu-'lar, there has been sorrow like unto 'thy sorrow. Take the prophets, 'who have spoken in the name of the 'Lord, for an example of suffering 'affliction, and of patience. You 'have heard of the patience of Job. 'He was stripped of all—and he said, 'the Lord gave, and the Lord hath 'taken away, and blessed be the 'name of the Lord: what! shall we 'receive good at the Lord's hands, 'and shall we not receive evil? Con-'sider the unparalleled sufferings of 'thy Saviour: he said, the cup which 'my Father giveth me to drink, shall 'I not drink it?—Do not imagine 'these trials are fruits of my displea-'sure: as many as I love, I rebuke 'and chasten. I design thy welfare, 'and I know how to advance it. 'You have often been mistaken, and 'sometimes led to deprecate events, 'which you now see to have been 'peculiar mercies. Trust me in this 'dispensation: reasons forbid my ex-'plaining things fully at present: 'what I do, thou knowest not now, 'but thou shalt know hereafter. In 'the mean time be assured, I do not 'afflict willingly, nor grieve the chil-'dren of men. These troubles are 'as necessary for thy soul, as medi-'cine for the body, the furnace for 'gold, the knife for the vine. Be not 'afraid of the affliction, I have it 'completely under my management; 'when the end is answered I will re-'move it, and I know how to deliver. 'Till then, fear not, for I am with 'thee; be not dismayed, for I am 'thy God: I will strengthen thee, 'yea I will keep thee, yea I will up-'hold thee with the right hand of my 'righteousness.'—O could I hear this, this would hush each rebellious sigh, check every murmuring thought.—Is this then supposition? has not God said all this, does he not say all this in his word?

"Thirdly, Patience is to be exercised under delays. We as naturally pursue a desired good, as we shun an apprehended evil: the want of such a good is as grievous as the pressure of such an evil; and an ability to bear the one, is as needful a qualification, as the fortitude by which we endure the other. It therefore equally belongs to patience, to wait as to suffer. We read of 'the patience of 'hope:' patience will be rendered necessary according to the degree of hope. 'Hope deferred maketh the 'heart sick:' it is the office of patience to prevent this fainting. And God is perpetually calling for the

exercise of it. He does not always immediately indulge you with an answer to prayer. He hears indeed as soon as you knock, but he does not open the door: to stand there resolved not to go without a blessing requires patience, and patience cries 'wait on the Lord; be of good courage, and he will strengthen thine 'heart; wait I say on the Lord.'—He does not appear to deliver us according to the time of our expectation; and in woe we number days, and hours; the language of desire is 'O when wilt thou come unto me?' and of impatience, 'why should I 'wait for the Lord any longer?'—but patience whispers, 'it is good that a 'man should both hope, and quietly 'wait for the salvation of the Lord.'—To long for pardon, and to feel only an increased sense of guilt; to implore relief, and to be able only to say, 'without are fightings, and 'within are fears;' to journey in a weary land, and see the way stretching out immeasurably before us, lengthening as we go; to pursue blessings which seem to recede as we advance, or to spring from our grasp as we are seizing them—all this requires 'patient continuance in well-'doing.'—'We have also need of pa-'tience, that, after we have done the 'will of God, we may receive the 'promises.'—See the Christian waiting composedly year after year in a vale of tears, for an infinite happiness; the heir of such an inheritance resigned to abide so long in indigence!—Surely, it is trying to be detained so many months at anchor off the fair haven, the end of his voyage in view; to have all the glory of the unseen world laid open to the eye of faith; the trials of this life to urge, and the blessings of another to draw; to have earnests to ensure, and foretastes to endear—Surely, there is enough to make him dissatisfied to stay here. And it seems proper for the Christian to be more than willing to go. Should an Israelite fix on this side the promised land? Is he not commanded to arise and depart hence? Can he love God, unless he wishes to be with him? Does not the new nature tend towards its perfection?—What wonder therefore, if we should hear the believer sighing, 'O 'that I had wings like a dove; for 'then would I flee away, and be at 'rest. I would hasten my escape 'from the stormy wind and tempest. 'O when shall I come and appear 'before God? When shall I leave the 'dregs of society, and join the gene-'ral assembly above? When will my 'dear connections gone before, re-'ceive me into everlasting habita-'tions? O how I envy them! O the 'glories of yonder world! I seem in-'distinctly to see the shining prize; 'to hear a little of their melody—O 'that was a perfume blown across 'the river; how it revives my spirits, 'and calls me away!' But a voice cries, 'be patient, brethren, unto the 'coming of the Lord; behold the 'husbandman waiteth for the pre-'cious fruits of the earth, and hath 'long patience for it, until he receive 'the former and the latter rain.' The saint answers, 'I pray not that he 'should take me out of the world, 'but keep me from the evil. I am 'willing to remain, while he has a 'station for me to fill, a duty for me 'to perform, a trial for me to bear. 'All the days of my appointed time 'will I wait, until my change come.'—'Here is the patience of the saints.'

"Let us learn then, my brethren, how necessary it is for us to possess this temper of mind: it is of perpetual and universal use. All of you need it, and will need it always. You do not all need genius, learning, wealth—but what will you do in a world like this without patience? How can you pass through a wilderness of thorns and briars, unless 'your feet be shod with the prepara-'tion of the gospel of peace?' Who can say, 'my mountain stands so 'strong, I shall never be moved?'—'If a man live many years, and re-'joice in them all; yet let him re-'member the days of darkness, for 'they shall be many: all that cometh 'is vanity.'—How undesireable is a squeamish appetite, that incessantly requires delicacies; a puny body that can bear no hardships; a tender frame, that must not be exposed to the variations of the weather: but how much worse is it to have a soft, enervated, pampered constitution of mind, that must be stroked or rocked like a child; that can with extreme difficulty be pleased; that must have every thing according to its fancy. In a state where so little is left to choice and convenience, and where

we are liable to trials and changes every day; we should seek after a general preparation, and strengthen and invigorate the soul by patience.—

"—Labour strenuously, not only to acquire this grace, but to excel in it. Seek higher degrees of it; exercise it not in one thing, but in every thing, and in every thing to the end. 'Let patience have 'its perfect work, that ye 'may be perfect and entire, lacking 'nothing.' There is a God of patience, who giveth more grace. Approach him with enlarged desire, that you may abound in this grace also, 'strengthened with all might according to his 'glorious power, unto *all* patience and 'long-suffering with joyfulness.'—

"—And remember, you will not always be called to the exercise of patience; your warfare will soon be 'accomplished:' for 'yet a little 'while, he that shall come, will come, 'and will not tarry.' A little more patience, and the wicked shall cease from troubling, and the weary be at rest: then, farewell, provocation, affliction, and anxious delays. Patience, having conveyed you safe, and being no longer necessary, shall return for more; but it shall leave you in a state where all shall be peace, all shall be quietness, all shall be assurance for ever. *O bless our God, ye people, and make the voice of his praise to be heard —for thou, O God, hast proved us, thou hast tried us, as silver is tried: we went through fire and through water, but thou broughtest us out into a wealthy place.*" p. 40—55.

(*To be continued.*)

CIX. *The Crisis of the Sugar Colonies; or, An Enquiry into the Objects and probable Effects of the French Expedition to the West Indies; and their Connection with the Colonial Interests of the British Empire. To which are subjoined, Sketches of a Plan for settling the vacant Lands of Trinidada. In Four Letters to the Right Hon.* HENRY ADDINGTON, *Chancellor of the Exchequer, &c.*

Let. I. GENERAL preliminary reflections on the Peace—Subjects of enquiry proposed—Former slavery of the negroes in the French Colonies defined and described—Nature of the recent changes in their condition stated and proved—Reasons assigned for believing that a restitution of the old slavery is the true object which the West India expedition is designed to accomplish.——II. The probable issue of the expedition as far as relates to the French Colonies enquired into—Motives that will induce the negroes to resist—Their means of resistance—General difficulties of West India war—Their nature and causes explained—Comparative advantages possessed by negro troops—Means of repelling invasion arising from the face of the country and the climate—Difficulties of keeping the negroes in subjection if conquered, and of restoring permanently the former system of bondage.——III. The probable consequences of the expedition more immediately affecting the interest of Great Britain in the West Indies considered—1st. Consequences of the total failure of the enterprise—2d. Those of a middle event or compromise; or of an immediate agreement on the basis of the liberty of the negroes—3d. Probable effects of the entire success of the supposed enterprise of the Republic—Dangers to which the British Islands will in either of these cases be exposed.——IV. Measures that the prospects opened in the former letters should suggest—A strict neutrality between France and her Colonies recommended—Means of defence that ought to be prepared in our West India Islands—Right of Parliament to make laws for the government of the Colonies considered—*Thoughts on the means of settling Trinidada*—The vacant lands ought not to be settled by means of Slavery and the Slave Trade—The sale of the Crown Lands ought at least to be deferred—Moral view of the question of opening a new slave Colony after the resolutions of the House of Commons in 1792—Innocent uses that may be made of this Island—Its commercial advantages—The practicability of cultivating the uncleared lands by the labour of free Negroes—General suggestions on that head—Conclusion.

Having given the whole of the contents, we shall subjoin an extract from the last letter, containing the author's plan for settling the vacant lands of Trinidada.

"To the West India possessions of Great Britain the peace has now

made a great and very valuable addition. The large and fertile island of Trinidada, an island comprising perhaps 1500 square miles of the richest territory between the tropics, has been added to the crown of the United Kingdoms.

"'What a mine of wealth has Spanish indolence left unopened in this luxuriant soil, of which scarcely a thousandth part perhaps has yet been put in tillage, nor one acre in a hundred yet granted from the crown! What large sums may be raised by the sale of these lands! and what great additions made by their future produce to our imports and revenue! Let Trinidada only be placed on the same footing, in point of constitution and laws, with our other West India colonies, and her ports be open to the slave trade; and British enterprise will soon realise these golden prospects. The uncleared lands will be purchased at high prices, by eager competitors; they will soon be disencumbered of their timber, thrown open to the sun, and broken by the hoe; the sugar cane will speedily cover with its most luxuriant growth the whole surface of the island; and the produce will equal, if not exceed, the most abundant crops of Jamaica!'

"Such are the dreams of avarice, and such already has been the language which she has insinuated not only into the public mind, but I doubt not also still more assiduously, into your own private ear. But from the delusions of these wizard scenes, let the considerations here set before you be your safeguard; for if they have any force, those gaudy prospects have no more reality, than the verdant fields which tempt the feverish patient in a calenture to plunge into the ocean.

"That you have the means of immediately opening a new slave colony of great agricultural capacity, is indeed true; nor can it be denied that commercial enterprise would probably make rapid advances in its settlement. Open the flood-gates of the Guinea market upon this new soil, and it will soon be saturated with many millions of British capital spent in improvements; but before you plant, it is prudent to enquire who is likely to reap the harvest. Before any proportionate returns for this great capital can be expected, the perilous crisis which we have been contemplating, will most probably arrive; and then if your old colonies are to be in jeapardy, let us enquire what better security will you have in the new?

"Wherever negro bondage is planted, interior danger and imbecility must inevitably take root with it; and grow with its growth; but this must more especially be the case, where an extensive island is rapidly peopled with new negroes from Africa; because, it is an admitted fact, that such negroes are far more prone to insurrection than the Creole slave, who is subdued by education to his degraded state, and is rendered by habit less intolerant of the yoke; because also, numbers, and a wide range of territory, give confidence to the spirit of revolt; and because, the dreadful mortality, ever attendant on the clearing of new lands between the tropics, must form one great additional subject of discontent. When it is considered that no island comparable in magnitude to Trinidada, has yet been settled with the rapidity which, from the present extent of credit, and prevalence of West India speculation, may in this case be expected, these interior sources of weakness and insecurity seem likely to be great there beyond all former precedent. Nor should it be forgotten that the shock to commercial credit from the loss of such a colony, would be dangerous, in proportion to the recency and magnitude of the speculations of which it had been the field.

"If we look to the exterior sources of danger, we shall find that Trinidada will be exposed beyond most of our other islands to invasion; while in the case supposed, it would present the strongest attractions to an enemy. It has the important disadvantage in a belligerent view, of being situated to leeward of Cayenne, and of all the Dutch settlements on the continent, within a short distance from the former, and still nearer to all the latter; and is separated on the south only by a narrow straight, from the Spanish main; while Tobago, an island now restored to the Republic, lies close to its opposite shore. By colonies therefore either of France, or of Powers dependent upon France, this island is in a manner surrounded, and from thence at all times accessible.

"The situation in respect of those

powers strongly resembles that of Great Britain itself since the late conquests of France; but to improve the likeness, we must suppose that power, or her dependents, possessed not only of the whole coast of the northern ocean, to the furthest extremity of Norway, but also of Ireland; and the wind perpetually to blow from the greater part of those shores upon our own. The case of Trinidada would even be one of still greater exposure; because the defensive resources of Great Britain are chiefly internal, and her fleet might be easily collected on the coast which she would have to guard; whereas Trinidada could scarcely rely on the timely aid of any other military or naval force, than that which might be at all times appropriated to the object of its single defence, and which might be taken out of the general scale of West India war for the purpose. We have restored Martinico; and long before ships could turn up the gulph of Paria, with reinforcements from the Leeward Island station, the issue of invasion must be decided.

"It is however from the new political circumstances of the French colonies that these geographical ones would derive their most formidable importance. We have seen that Cayenne is one of the settlements in which revolution has given to France a negro army, together with other advantages quite incalculable when opposed to our own wretched colonial system, unless counter-revolution shall have reversed the free condition of the people. She must, it has been further shewn, if unwise enough even to abandon a reformation so useful and so wholly innoxious as has been effected in this colony, become very formidable to a hostile neighbour by the great military establishment which will be necessary to enforce and maintain submission; and which, however ineffectual to secure permanently domestic peace, will be a ready weapon of offence against an enemy that lies at the threshold.

"While either the energies of negro freedom, or a force equal to its permanent subversion, will continually threaten from this quarter; the great extension of the limits of French Guyana, by the late cession of Portugal, if not relinquished by the Republic, will by enlarging the population and the defensive establishments of the province, increase the power of annoyance. But should France still want a force adequate to the conquest of Trinidada, she would have auxiliaries enough at hand. From the Dutch garrisons of Surinam, Demerara, Berbice, and Isequibo, draughts would hardly be refused at the instance of the Great Nation, for an object which forty-eight hours might accomplish. Nor is it probable that the government of the Caraccas, would inflexibly deny its assistance, in an enterprise from which Spain might obtain revenge, if not restitution.

"I entreat you, Sir, to weigh well these considerations, and those offered in my former letters, before you suffer twenty or thirty millions of British capital to rush into the soil of Trinidada, and tempt the cupidity of France. To found a new slave colony in that neighbourhood, seems to me scarcely less irrational, than it would be to build a town near the crater of Vesuvius." *p.* 151—157.

CX. CHRISTIAN ZEAL; *a Sermon, preached at the Scots Church, London-Wall, May 30th*, 1802, *before the Correspondent Board in London, of the Society in Scotland, (incorporated by Royal Charter) for propagating Christian Knowledge in the Highlands and Islands.* *By* JOSEPH HUGHES, A. M.

BY the appendix to this sermon we learn that the above society originated in the benevolence of a few individuals about the beginning of the last century, and has been continued and supported by the like generous donations and subscriptions, till, from the period of its commencement, "more than 300,000 souls, once ready to perish for lack of knowledge, have been indebted to it for comfort and instruction."

"By an authenticated statement, made up to May 1, 1801, it appears that the schools under the patronage of the society, at that period, actually contained 15,719 scholars of both sexes, training up in the faith and practice of christianity, and to the hope of immortality. Many thousands of catechisms, of other elementary books and pious treatises, have

been translated into Gaelic, the language of the Highlands of Scotland, printed and dispersed by the society. They were likewise at the expence of translating the whole of the Sacred Scriptures into that language; and of printing and dispersing many thousand copies of them.—A few years ago they printed a fresh edition of the New Testament, consisting of 20,000 copies, with the Psalms in Gaelic metre annexed. Another edition of the Old Testament in Gaelic is greatly wanted, and deeply is it to be regretted, that their means are insufficient for the publication of a similar edition of that part of the Bible; for the funds of the society, though ample, are by no means adequate to the maintenance of an establishment so vast; especially as there is an increasing demand of SCHOOLS! SCHOOLS! MORE SCHOOLS! for it is of the nature of knowledge to create a thirst of knowledge: and what heart but must bleed to think, that this sacred thirst should remain unsatisfied." *p.* 38, 39.

The sermon before us is founded on Gal. iv. 10. "It is good to be zealously affected always in a good cause;" from whence the ingenious preacher considers the *object*—the *characteristics*—the *recommendations* of zeal—and *illustrates* the nature of it by examples. In this part of the discourse the following eulogium is introduced, which while it pays an honourable testimony to departed worth, exhibits a just specimen of the author's sentiments and talents.

"There is one name, which, to the generality of this audience, must recur with strong impression, whenever they reflect on the ministerial office; a name, with which are associated excellencies, and accomplishments, that meet scarcely once in a hundred years. I speak of a *man*, endued with a superior intellect, eminently judicious, prompt, assiduous, upright, and amiable.—I speak of a *Christian*, full of faith, full of the Holy Ghost; and so circumspect, so uniform, that though it may be thought too much to say, as has been said of Daniel, 'not a blemish is recorded;' yet we may ask with some confidence; 'who of the uninspired 'has so nearly won the praise?'—I speak of a *preacher*, evangelical, faithful, instructive, solemn, and tender.—I speak of a *tutor*, versed in all useful learning, anxious, honest, candid, and spiritual.—I speak of a *writer*, clear, nervous, pointed, and often polished; but I should wrong his productions, were I not to ascribe to them much higher excellence. You see conscience at work in every paragraph. He was serious in his design, and affectionate in his spirit. He seems to have set the Lord always before him. Thus prepared, he confutes the infidel, unmasks the hypocrite, alarms the formalist, stimulates the saint, cheers the mourner, condescends to the child, teaches the theologian. From the *rise* of religion in the soul, through all the stages of its *progress*, he attends, directs, and animates. But you might have followed him from his writings into all his conduct—he was refined, yet sincere; moderate, yet decided; gentle, yet when the cause of God was reproached, indignant and awful. He considered all his advantages as so many talents to be brightened and multiplied by being put to use. He laboured incessantly to glorify God, and to improve mankind. He felt the value of Time, and he carefully redeemed it. Whatsoever his hand found to do, he did it with his might. While others slumbered in the sun, he was busy, nor could wintry glooms detain him the prisoner of repose. In a word—if any of his cotemporaries might have gloried, he might have gloried too; but he gloried not, save in the Redeemer's cross, and in the righteousness, which is of God by faith. Though admired by others, as a model of purity, diligence, and zeal; he was little in his own eyes; and while his hope appears to have been sure and stedfast, I am persuaded that he depended wholly *on the power and grace of Christ*, and that in his humble and contrite mind, the *wonder*, created by a sense of interest in divine love, was equal to the *joy*.

"Few need to be informed that I have been pronouncing the eulogium of DODDRIDGE; and I feel a confidence that the society, I now address, will kindly receive this heart-felt tribute to departed worth. DODDRIDGE was their ardent friend, and his name honoured the list of their corresponding members.—The praise of DODDRIDGE is in all the churches!" *p.* 24—26.

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Mr. *Corry*, author of The Detector and Quackery, has in the press an improved edition of his "Satirical View of London," which will be published in November. He has also in the press, Memoirs of Alfred Berkley; or, The Danger of Dissipation: and No. I. of a series of Original Tales, for the Amusement of Young Persons of both Sexes. Each number is to be embellished with an engraving; and as the work is intended as an antidote against the absurd and extravagant productions of intellect, which from time to time contribute to the depravation and imbecility of youth, we hope it will be a successful auxiliary of morality.

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A design is announced of publishing an abridgment, in about 14 vols. of the Philosophical Transactions, which now consist of 92 quarto volumes.

Dr. Jamieson, of Edinburgh, is engaged on an Etymological Dictionary of the Scottish Language, in 2 vols. 4to.

The Rev. A. Fuller has in the press some Letters on the Doctrine of Universal Restoration.

Dr. Booker is preparing for press a Poem under the title of *Calista*.

Two new editions, 8vo and 12mo. of Dr. Hawker's Zion's Pilgrim will be out in a few days.

A new edition of a Philosophical and Practical Treatise on Horses, and on the Moral Duties of Man towards the Brute Creation, by Mr. John Lawrence, is in the press.

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1. The perusal of the first article in your 5th number (Claims of Literature) suggested to me a query on which I should be glad to see the opinions of some judicious correspondent, if not incompatible with your work.

"Is the study and profession of literature favourable to religion and virtue? And are literary men generally religious or virtuous?"

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SIR,

2. Wishing to put into the hands of my young people (who are pretty far advanced toward manhood) a good history of our own country, and not being much conversant in the walks of literature, I should be obliged to yourself, or any of your literary correspondents, to give me an outline of the character of the best modern histories of England, their chief excellencies and defects.

ENQUIRER.